Rev H Jackson

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For the Watchman and Reflector.

SPIRITUAL DEPRESSION.

THE PRESENT LUKEWARM CONDITION OF EVANGELICAL CHURCHES AN INCENTIVE TO INCREASED SPIRITUALITY AND PRAYER.

Where is the Christian, looking from any spiritual stand-point, but must be painfully impressed with the present condition of our beloved Zion. The returns from the majority of our Associations ought to affect us very deeply. It would seem to the writer that, in too many churches, but few conversions have taken place, and in some, retrocession stares us full in the face. Our desire is to write so as to correct evils, to lead many to meditate and pray, and, if possible, furnish motives for increased diligence "in the work of the Lord."

Instrumentalities, or agencies, are now in operation, which not only weaken the power of the ministry, but also that of Christians, and thus induce spiritual depression. There is wanting in our churches that deep-toned earnestness of piety which is alone the growth of frequent communion with our Heavenly Father. A languor and decay is manifest, of spiritual feeling, of rich experience, and of holy graces. Believers do not generally display the existence of an inward life, seen in calm and elevated converse with their fellow-men, especially sinners; of a life not fed by outward excitement, found in crowded assemblies and eloquent sermons; a life that seeks the solitude of the closet, and grows by meditation on the heavenly manna. A living Christianity—an embodiment in the daily life, of the precepts of the Great Teacher—an imitation of the lowly and self-denying virtues of the Redeemer—and a striving against error and sin, are by no means characteristics of modern times. One might almost imagine the apostle's description of the "servant of God" had been read inversely; that such are the times in which we live, as to render it inapplicable; and with so much of wealth and of outside appearances around him the servant of the Lord *must strive;* but by no means ought he to be gentle to all men, nor heavenly, nor forbearing, neither should he meekly instruct the ignorant. Worldliness and mammon have made an inroad upon the church, and weakened its power upon the world. As a consequence, the true nature of service for God is lost sight of, or forgotten. Few, comparatively, enter the field under a profound conviction that they are called of God to battle manfully, as in a death struggle, with the adversary of human happiness. Few Christians seem to toil as if solemnly addressed by a Being whose commands are clear and urgent, to proclaim the tidings of a world's redemption; who, whether they live or die, whether they have abundance or be sunk in penury, must speak that which they feel and know; who "go forward" not for wages of this world's offering, but as those who are expecting reward in glory, and whose fidelity is measured not by that of other men, but by the mighty claim of a perishing world, and by the commands of our Lord and Saviour. We have yet in sober reality to feel that to follow Christ involves the cross, the exercise of self-denial, and the meek and lowly virtues of the Man of Nazareth.

The present depressed condition of the church results also from barriers which have risen up to oppose the progress of the gospel. The ideas of the age are adverse to the progress of pure Christianity. The minds of the people are occupied and to a great extent overwhelmed by great schemes of national advancement and civilization. It would seem as if the unprecedented increase of the means for physical and intellectual enjoyment, was leading us astray, and hiding under the promise of a general amelioration of the condition of the masses by commercial and political measures, the beautiful fitness of the "glorious gospel" to "soften the lot of fallen humanity." The extraordinary activities now called forth, leave no time nor taste for quiet thought, nor for consideration of the wants of the moral and spiritual parts of our natures. Further than this, the coming winter campaign of popular and philosophical lectures—the elaborated mechanism of museums and fascinating pleasures—are all calculated to quench in the souls of many any thought or desire for "the truth as it is in Jesus." Perpetual motion in worldly matters, and not rest in Christ, is becoming the law of our spiritual being. Thus the future destiny of mankind is forgotten, and too many are drawn into the meshes of sinful habits, and thus involved in certain departure from God.

The age is utilitarian, and that which is a matter of hope and faith, and not of present apparent good, is laid aside for anything that seems more real and tangible. Forms of error have arisen to corrupt and destroy the faith. Spiritualism and sundry other localisms, have spread their nets, and entangled the feet of many. A superstitious adherence to forms, and regard to the formula and externals of piety, contrast, alas, too often advantageously in the estimation of many with the piety of our *forefathers.* O for a revival of that faith which so illustriously and constantly adorned the pathway of the Puritans. Time was when our churches were the refuge of the votaries of the Lamb, of the stricken spirit seeking the balm of Gilead, of the thirsting soul longing for the pure waters of salvation.

Another reason may be assigned for the spiritual depression which exists in our churches, in the present form of our theology, which is not consonant enough with the Bible, nor the wants of humanity. What is our theology, but too much a set of doctrines that do not express the realities of the spiritual life on which they are founded? Too *much* of matter, and too *little* of spirit; a traditional form, without the power. Some doctrines, indeed, seem almost to have dropped out of sight. The utter depravity of man, the supremacy of the divine will, regeneration by the Holy Spirit, justification by faith, "through Christ, by whom we have now received the atonement;" and judgment to come, are too seldom topics of public or private discourse; and that, because they are not realized in the *inward life* of Christian men. The doctrines of our holy faith are but the principles of spiritual life—the expression of self-evident facts in the history of the regenerated soul.

When a regenerated man is fully conscious of his glorious privileges, the doctrines cannot but be held and taught by him. If living a holy life of obedience and prayer, after the precepts of the Great Teacher, the recipient cannot but be a propounder of these blessed doctrines which form his experience. How can the follower of Jesus but proclaim the doctrines of the cross? Our theology is meagre and dry, because it wants the support of an *internal, vigorous life*—of a larger experience of the power of things revealed, to bring us into contact with the things promised of God. We must live as men risen with Christ, to know the power of his resurrection. "As many as are led by the Spirit of God, they are the sons of God." "Unless a man *have* the Spirit of Christ *he is none of his.*" Throughout the entire range of our Christian experience, be ours the blessed habit of a perpetual supplication for the energizing influences of the indwelling Sanctifier. What we most of all need, is a revival of that spiritual life, which will make us clear exponents of a living and vitalising Christianity.

J. E. C.

Christianity.—The Historical Sketch of Latin Christianity, in the London Quarterly Review, closes with the following hopeful paragraph:

But the course of the Christian religion, spite of all the impediments it has encountered, spite of the darkness which from time to time has clouded the fate of Christendom, has always moved onward, and from that onward movement derived its main strength. Christianity has not drooped—it has lived, it has flourished, it has expanded, it has grown more and more like its ancient Hebrew, divine original—not in proportion as it has remained with the influences of its first home, but (so far as European history is concerned) in proportion as it has receded further and further from them. Westward the Star of Empire has held its course; and westward has the Sun of Christendom moved also, shedding its light not only on Arabian deserts and Indian palms, but on the endless variety of Western life and scenery, on the cities and homes, on the empires and the families of the Grecian, the Roman, and the Teutonic world; the omega no less than the alpha; the end no less than the beginning of the history of civilized man."

For the Watchman and Reflector.

THE SYRIAN DISCIPLE.

BY E. C. [illegible]

A Syrian home stood beneath its palm trees. High in air their long boughs waved like royal banners, while, below, the wind dallying with the slender leaves of the olive, and the glossy foliage of the orange, now tossed them aside to let the sunbeams in upon their stems, and anon closed them as suddenly above the deep, cool shadows. Around the eaves fluttered multitudes of house sparrows, bees made a pleasant murmur in the creepers which flung their tendrils far up the roof, and flocks of doves, strong in their very weakness, alighted softly upon the grass, or as lightly rose again at approaching footsteps. Here and there might be seen peaceful hamlets encircled by groves and vineyards, on the slopes little children frolicked with the lambs and kids, and laughing maidens gathered the purple edged laurel flowers, those sweetest of "incense breathing" blossoms. Sweet tones came from a court, where a bride sang to her bridegroom, for Ackla had wedded the fairest of the Syrian maidens. The young man heard, but not with that rapt attention he had so often accorded, for the beauty of the singer fascinated equally with her song, and he might now without rebuke gaze into her dark eyes, and read therein her treasured secrets. In their clear depths lay an expression of trusting love and profound content, a something which seemed almost audibly to say, "my lot is indeed blessed." So the husband looked and listened till there sprang up within him a passionate fear of death, an unutterable longing for a lengthened span of life. Quick in his resolves as in his impulses, he exclaimed, "This very night, Hillia, I will seek the Mountain Hermit and his magic stream."

"Nay," answered Hillia, "the way is long and difficult; and how canst thou cope with dangers which thou dost not understand?"

"Thou art fearful from thy love, nevertheless, let me drink of the fountain, and bring of its waters also unto thee."

So with little preparation Ackla departed. Sometimes the lovely valley scene inclined him to linger, sometimes the sublimity of snow-crested summits, or the distant sea stretching out like a blue vapor, made him pause in his ascent. Sometimes the precipice grew steep and stern, and sometimes a dull, cold fear generated by often heard superstitions crept chilly to his heart; but above all gleamed a lovely face, floated fond home tones, and the loiterer again pressed on. The last height was won, and the dim cavern was just before him. As he stopped, uncertain how to address its inmate, there came forth a man of gentle aspect, who spread some dried fruit upon a rock, beside a limpid spring. He knelt a few moments, and then began to eat, but seeing the wayfarer, he beckoned him to come forward. "You are welcome, my son," he said, "to my frugal fare."

Thus bidden, Ackla took a handful of dates, and then said, "It pains me to reduce the scanty measure of your little stock, when I have myself enough for my necessities, though, perhaps, for men speak wonderful things of thee, thou canst at will multiply thy substance by a thousand fold."

"No," said the hermit; "such power is not given me, but there are those who would not willingly permit me to suffer."

"Thou hast then benefitted them! Perchance the deep buried gold comes to thee at thy bidding, and flashes in thy coffers at a call."

"I have benefitted those I spoke of, but not with gold."

"Thou hast, it may be, given them rank, influence or command over the elements, to stay the rushing wind and to call forth the pealing thunder."

"No, my son, thou hast not yet reached the secret of my benefactions."

"Then, O venerated sage! thou must have given them of that fountain of unending life which men say wells so brightly in thy dwelling. Oh, if thou would'st give one draught—only unto me!"

"I do indeed teach the way to a well of water springing up unto everlasting life. I can give thee to hear its gushing, but not to drink of its crystal flood."

"I have jewels great magician. The chrysoprase, sparkling with imprisoned sunlight, pearls with a faint rose-tint lying upon their snow, and sapphires blue as the sky at midsummer, and glowing as its depths. They were part of the dowry of my bride, who sent them to exchange for thy wondrous treasure."

The hermit looked on the excited countenance of his guest, long and sadly. At last he asked, "Hast thou found this world so full of happiness that thou would'st fain dwell here forever?"

"My home is the loveliest in the valley, and my bride is fairer than the day star, and her voice is sweeter than the tones of the lute heard from afar in the midnight. Life is glorious to us father, and we would grasp its cup to the very last."

"And all thou askest is the *life here?*"

"Ay; for me and for my bride, *the life here.*"

"Thou would'st then pass by the fountain even though I should lead thee to its very brink, for the life it gives pertains to another world, where there is neither marrying nor giving in marriage, neither buying nor selling, neither wealth nor poverty."

So the two talked far into the night, but the younger heard all the while the bleating of his great flocks, the lowing of his oxen mingled with the rustling of vine leaves, and the songs of his merry bride; and when the grey dawn was visible he rose, saying, 'Farewell for the present, father, I will come again.'

"Yes," said the hermit, "thou wilt come again. Not as thou now art, but thou wilt surely come again."

"Dost thou then see so much darkness in my future that thou so certainly countest upon my return?"

"No," replied the sage, "I see in thine only what I see in that of others,—weariness of the world's best gifts, sickness, disappointment and sorrow; and running through all, lessening the brightness and deepening the gloom, a vague, haunting dread of the unknown hereafter."

"Ten years from this I will come again," answered the youth. "Thy blessing, father, and now once more farewell."

Ten years! It seemed a long, long time to the young man as he dashed down the mountain steeps, yet when they had gone by, he said sadly, "Are they fled so soon?" The valley home was enlarged and decorated with the luxury of a palace. More heavily hung the vine branches over the high trellises, broader were the shadows of the mulberry and the pomegranate, wider the fields of grain, more numerous the train of obsequious attendants. Wealth had accomplished its little all for the felicity of Ackla, yet true to his appointment, he again sought the mysterious cavern.

"I have expected thee many days, my son," said the hermit.

"Yes," answered Ackla, "I have come; wilt thou forget my former coldness, and indeed tell me of that other home?"

"Gladly, my son, but first tell me; said I not truly when I prophesied of the years thou hast left behind thee?"

"Aye, but too truly, father. Wealth came, and power which open such bright prospects of accomplished good, but with them came base homage instead of friendship, envy and calumny, and perfidy unscrupulous of crime. Because all is wearisome, fleeting and uncertain, I am here."

"And thy bride?"

"She weeps for her two buried prattlers, and with me asks only for the second and better life."

Then the hermit took a manuscript from its hiding place in the rock, and read of the risen Saviour. And the great want which had so long been gnawing at his hearer's heart was satisfied. Again at the early dawn he took leave of his teacher, and with the precious scroll in his bosom hastened back to the valley. Not content that the infinite glory should light up only his own dwelling, he went forth to impart of his new knowledge and soon gathered from rural hamlets and neglected bye-paths, a little church of believers.

Once more Ackla sought the hermit's cell. The marks of care and suffering were thick and deep upon his brow, his figure had lost its robust development, and his foot its elastic tread. He needed sympathy, and kneeling before the sage, he laid his head upon his knee and wept. The old man remained silent, marking the white hairs which had mingled with the curls of glossy black in the little time since his guest had last left him.

At last Ackla rose and said, "Pardon my weakness, father, but the hand of persecution lies heavily on my people, and my flock is scattered, I know not whither."

"And thy wife and child, the boy thou told'st me of, the heir to thy wealth and honors?"

They have been taken from the evil to come. I mourned bitterly for them at first, but the pestilence is more merciful than the fire, and I thank God that I alone am left to walk that terrible pathway."

The hermit looked up enquiringly.

"Yes," answered Ackla, "there have been many martyrs among my flock, and few days will have passed ere the shepherd will be stricken with the sheep."

"Syria is not all the world, my son, and the fury of the enemy will be at last appeased."

"Nay, father, but the teacher must suffer with the taught. For me, there is no way to my Master but by the fagot and the flame."

The next morning the old man offered to accompany his guest. Many times Ackla entreated him to return, but in vain. His strength sustained by some lofty purpose did not falter. Now leaning on his staff, and now on his companion's arm, he lightened the toil of the descent by pleasant histories of his converts. As they neared the plain, however, he perceived a light wreath of smoke, which by degrees grew and deepened into a dense black column. He knew that at least one Syrian martyr was then passing upward to glory, and gradually turning to sacred topics he drew from his vast stores of divine truth, such fullness of instruction, such abundant consolation, such incentives to duty, such ground-work for hope, that Ackla divined his purpose, and pointing to the fearful signal, asked in a low choked voice, "Thou, also, my father?"

"Yes," said the hermit. "Many years ago I fled from a like fate. My faith is now stronger, my hope brighter, my spirit more obedient. If God so wills, we will die together."

When the sun on the next Sabbath flooded the earth with its golden rays, fierce, lurid flames shot upward to meet him, and the breeze that followed played with the ashes of the hermit and his disciple, as it careered across the plain.

For the Watchman and Reflector.

LIFE, DEATH, AND ETERNITY.

What is life? A thread, easily broken. A flower that springeth up to-day, and to-morrow is cut down and withered. A vapor that soon passes away. It is chequered with cares, disappointments, joys, sorrows, perplexities, envies, hopes, tears, comforts, pleasures, shade and sunshine. A state, in which every act, word, and thought, affects the soul, sinking it toward the world of wo, or elevating it to the joys of paradise. The time to reflect, to resolve, to act, to repent of sins committed; the time for faith in Christ—to receive His salvation—to escape hell—to win heaven.

And what is death? It is the opening of the eyes. Before death the soul sees "as through a glass darkly, now face to face." The entrance door to heaven and hell. To the follower of Christ, the end of sorrow, care, and pain; the beginning of purity, holiness, blessedness. But to the soul unregenerated—the departure of Adam from Eden—the closing of the book of life with the sins of the soul uncancelled. The end of hope, the near approach of wo.

And what is eternity? It is the age of God, and it is the age of the deathless soul, in which it will live in happiness or wo. Would you compute its years? "There are a certain number of leaves upon the trees, a certain number of blades of grass in the field; a certain number of grains of sand upon the sea-shore, a certain number of drops in the ocean; but were the number of leaves multiplied by the blades of grass in the field, and this product by the sands of the sea-shore, and this again by the drops in the ocean, the product would not approximate eternity." Having passed the river of death, the soul enters upon its eternal, unchangeable, though progressive state. "He that his filthy let him be filthy still, and he that is holy let him be holy still." To the child of God, what before was the faith of Peter as he walked upon the waves of stormy Genesareth is now the confidence of actual possession. Death has been swallowed up in victory, and he "has received the end of his faith, even the salvation of his soul." And as the concentrated glories of Jehovah's kingdom burst upon his enraptured vision, he breaks out in grateful exclamation, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." But with the impenitent sinner it is not so, for as the stones for building the temple at Jerusalem were wrought and prepared in the mountains, so the stones that compose the spiritual temple of Christ must be hewn and prepared in this life.

O. P. T.

For the Watchman and Reflector.

A HINT FROM HISTORY.

Dionysius, of Sicily, heard a minstrel perform with much sweetness on his instrument, accompanying his performance with delightful singing. The King was so much gratified, that he promised the man a very large reward, which encouraged him to play and to sing still better. When the music had ceased, and the man waited for the promised reward, the king somewhat unceremoniously dismissed him without contributing *to* his purse, telling him he would carry away as much of the promised reward as he himself would of the music; and that he had paid him sufficiently with the pleasure of the promise for the pleasure of the music. Both, he added, had been delighted with the hearing of the ear, and the profit was just none at all.

Just so it is with the hearers of many preachers. The voice of the preacher, and the sweetness of the composition charms their ears; and the preacher, too, is pleased because his hearers are so, but neither of them get any good. The hearer forgets the sermon, and the preacher derives no profit from unmeaning applause. The message from him whose voice is "a very lovely song," has nothing in it which can be remembered or reduced to practice.

R.

NORTHERN TEACHERS IN THE SOUTH.

A Southern paper has the following precious morceau:

"Abolition is so widely spread now at the North that it is eminently unsafe to employ among slaveholders those who are freshly from among its influences. Let the importation system cease; let our people shut down on the graduates of every Northern college, only excepting those teachers already here, and who have been here long enough to give proof of soundness."

We think, says the Zion's Herald, the graduates of Northern colleges need not be greatly alarmed by such utterances as these, so long as nearly every Southern collegiate and academic institution is constantly seeking their presence, and can scarcely man a fraction of its professorships without them. The inmates of a hospital might as wisely resolve to dispense with the labors of physicians, as the South to get along without northern teachers. But such being the spirit of the South, we hope northern teachers will refuse to go South until they are permitted to go as freemen, and not as the servile tools of the slave power, giving "proof of soundness" by silence respecting slavery, or by joining hands with the oppressor. There is room enough and work enough in the free States for all our graduates. In the free States, then, let them remain, until the South ceases its cowardly warfare on free speech and free thought, and will respect the manhood of its teachers sufficiently to be satisfied with their services, without asking the sacrifice of their independence.

For the Watchman and Reflector.

A WORD IN SEASON.

I have just been reading a sketch of that young and eloquent Scotch preacher, Robert M. McCheyne, whose lovely spirit escaped a little while ago from the body which had confined it, to heaven. I am struck with the manner in which he endeavored to turn everything to the glory of God, and the good of souls. He always seemed to have "a word in season" for every man he met. With a quick perception of what was fit and proper, he sought in his daily intercourse with men to lead them to the Lamb of God. The following is mentioned as an instance:

"He was once riding by a quarry, and stopped to look in at the engine house. The fireman had just opened the door to feed the furnace with fresh fuel, when McCheyne, pointing in to the bright hot flame, said mildly to the man: "Does that remind you of anything?" The man could not get rid of the solemn question. It was an effectual arrow of conviction. It led him to the house of God, and to a hope in Christ."

It is not the long, elaborate sermons which reach the hearts of men generally. A single sentence is often God's arrow, cast at a venture, which enters the heart of the enemy of Jesus, and induces the soul to cry out for the great Physician. As Christians and ministers, we omit many opportunities of doing good, and lose a hundred chances to strike a blow for God. We may well imitate the young and ardent Scotch minister who preached more effectually in the streets, and by the wayside than in the pulpit. A word in season, dropped at a time when the heart is open, will often be the means of subduing a soul which has resisted the cannonading of the pulpit, and been proof against all the batteries of public discourse. This fireman, whose heart McCheyne reached, would never have gone into the church, and would not have been affected by the truth if he had, but the preacher reached him when he was off his guard, and was the instrument in his conversion. Who could not preach such a sermon as McCheyne preached to that fireman?

Homo.

For the Watchman and Reflector.

THE MEMBER OF PARLIAMENT AND CHRISTIAN MISSIONS.

In the year 1813, as is already known to many of our readers, the British legislature was called on to renew the charter of the East India Company; and as by that time the number of the friends of Christian Missions had vastly increased, many thousands united in petitions that a clause might be inserted in the said new charter, protecting missionaries in their attempts to enlighten the minds of the Hindoos on the important topics of the Bible. This raised the spirit of opposition; and infidelity, both in Parliament and out of it, did all it could, happily without effect, to destroy the spirit of toleration.

Among the most violent of the opposers of Missions was Charles Marsh, Esq., a member of the House of Commons. It may be worth while to record on the page of history who and what he was. He was originally sent out as a Judge-advocate to Madras, in India; and on his return to England wished to enter Parliament. At that time there was no difficulty in doing this, provided a man was able and willing to spend money. There were certain 'rotten boroughs,' as they were called, where some ten or twelve men, or perhaps even less, were able to send one or two members to the House of Commons, and were always ready to choose the men who gave most money for their votes. Among these places was a borough called East Retford, in Nottinghamshire, which was afterwards disfranchised for its notorious venality.

Charles Marsh, in company with a celebrated sportsman, named Osbaldiston, visited East Retford, to solicit the suffrages of its electors. Marsh was a lawyer, and his undoubted talent was quite equalled by his unblushing impudence. Standing on what was called the broad stone, in the market-place, where the political meetings were usually held, and Osbaldiston at his side, he told the corrupt shoemaking freeholders, that they were a set of honest and independent electors, not to be bought and sold like cheese and hops in their fair; and after a long speech, full of tact and talent, he clapped his fox-hunting colleague on the back, and said, "As for my honorable friend here, though he cannot talk much, he will vote right." Yes, this corrupt man said all this, when he knew that from a certain bank, whose embellishment was a well-known oak in Sherwood Forest, the old bell-man would be sent in a day or two, with a number of ten pound notes, and an order to leave one on the table of every voter.

This was the man, gentle reader, who proclaimed to British Senators, on July 1, 1813, that by means of the caste among the Hindoos, "the soul and all its powers were bound to Brahminism, as by an indissoluble and adamantine chain," so as to be "an invincible obstacle to the proselytism of the Hindoos; so that some new power hitherto undiscovered in the moral world, and equivalent to that which the old-fashioned philosopher required in the physical, would be requisite to pull down this consolidated fabric of pride and superstition, which has stood unmoved and undecaying, the sudden shock of so many revolutions, and the silent hopes of so many ages." "Will these people," continued he, when speaking of the excellent missionary Carey and his colleagues,—"Will these people, crawling from the homes and caverns of their original destinations, apostates from the loom and anvil, and renegades from the lowest handicraft employments, be a match for the cool and sedate controversies they will have to encounter, should the Brahmins condescend to enter into the arena against the maimed and crippled gladiators that presume to grapple with their faith? What can be apprehended but the disgrace and discomfiture of whole hosts of tub preachers in the conflict?"

More than forty years have passed away since this eloquent speech was delivered, and we now ask, have not the missionaries done somewhat more than was here predicted? We ask again, Where is now their accuser? History echoes, "Where."

Anglo-American.

WALDENSIAN CHURCHES.

The Evangelical Alliance held recently its annual meeting at Free Mason's Hall, London. The subject of the recent visit of a deputation to the Waldensian Churches came under notice. On this matter Hon. and Rev. Baptist W. Noel spoke as follows:

"When I visited the valleys seventeen years ago, these prayer meetings only exposed those who met in them to contempt, derision, and persecution. They were sometimes beaten, and often hooted; but now they were in perfect peace, and associated with the Churchmen of the valleys in thorough fraternization. It was the Vaudois Christian Union, then, which had summoned the meeting at the Balsille, to which 3,000 persons responded. Such a response was remarkable, for the Vaudois are peculiarly poor. They gather their livelihood, for the most part, from barren mountains, with incredible labors. Their harvests grow upon the sides of the mountains far up in the skies, where you would think a man could not tread; and as the rain washes down the light soil, the whole of their fields would be washed away, leaving nothing but bare rock, if they did not carry up the soil upon their shoulders every other year. Their other labors are of a similar kind. This meeting was in the midst of harvest, when every day's sunshine was of the greatest importance; yet three thousand men and women, all hard workers, (for the women work as hard as the men,) had come from considerable distances, twelve or fourteen miles, across the loftiest mountains, in order to be present. (Hear, hear.)

Next let me observe that nearly all the ministers of the valleys were there. The Moderator introduced to the meeting my friend, M. Roussell, who made an excellent speech. Our brother, Dr. Thompson, who accompanied Mr. Henderson and myself, were also introduced. The Vice Moderator, the Secretary of the Vaudois Table, which is their executive authority, and Mr. Malan, a Vaudois deputy—and nearly all the pastors, were present. Now, when Neff, visited the valleys, in 1826, he did not find a single congenial evangelical pastor. They were all cold and worldly; of one of them he said, he could hold no conversation with him whatever on spiritual subjects. Now, however, the pastors fully and freely responded to the invitation of the Vaudois Christian Union, and expressed their pleasure at the efforts made to promote the gospel, and their satisfaction at witnessing so much Christian union among the brethren. (Hear, hear.) That alone will serve to intimate, what I may also state from personal knowledge, that nearly all the Vaudois pastors have become evangelical."

LETTER FROM NEW YORK.

New York, Nov. 17, 1854.

Sunday School Convention.—A Sunday School Convention was held week before last, at the Oliver Street Baptist church. At the last meeting of the Hudson River Association South, it was arranged to call a meeting of teachers, superintendents, pastors, and friends of Sunday schools, to consider the propriety of organizing a Convention for the advantage of Sabbath schools.

The delegates met in the forenoon, and after some preliminary business, listened to an excellent address by Rev. Mr. Banvard. The meeting was continued through the afternoon, when letters from most of the schools within the limits of the Association, were read, and various verbal reports given by the delegates. During the evening, addresses were made by several gentlemen, and statements of great interest to the welfare of the cause were given.

The Convention was permanently organized to meet annually, and employ such instrumentalities within its limits, as might not only conduce to the prosperity of existing schools, but also tend to raise up mission schools—several of which are already in successful operation.

Some New Books.—Among the new books out, are some from "our folks." One from your old friend, Rev. Mr. Banvard, entitled, "Wisdom, Wit, and Whims of the distinguished ancient philosophers." It is published by Sheldon, Lampert & Co. It gives such a view of the old philosophers in their sayings and doings, and the sayings of others concerning them, as will enable one to form a most interesting estimate of their appearance, habits, and character. There is, I think, no book extant that gives so much, and so correct information of the ancient philosophers, in so small a space, and so conveniently arranged as this.

Mr. Fletcher has lately published a book with the very poetical, and attractive title of "Starlight." It is biographical sketches of deceased Baptist ministers, embellished with fine portraits of such men as Staughton, Baldwin, Sharp, Peck, Parkinson, Brantly, and others. It is gotten up in fine, ornamental style, and contains memorials dear to thousands.

Mr. Fletcher has published another excellent book, entitled, "The Pastor's Gift," from the pen of Rev. A. Joy, of Ohio. It comprises instructions and suggestions for persons in all positions and relations, as father, mother, child;—in the family, in the church, in the community. It would be an excellent book in the hands of all our church members, and if well read, could not fail to make them more intelligent as to their duties, and more faithful in the performance of them.

Evans & Dickerson publish a neat little book from the pen of Rev. A. D. Gillette, written in his best style. It is entitled, "The Last Gift," and narrates most interestingly the Christian lives and Christian death of two females, peculiarly associated in their conversion and religious experience. It will be read with pleasure, especially by the young.

Churches and Pastors.—Several of the pastors are preaching *serial sermons* on Sabbath evenings, on various Scriptural and religious subjects. This custom is common at this season among all denominations. The practice, carried to a certain extent, is very useful, and brings to the churches many persons who otherwise would never frequent the sanctuary, and imparts much useful religious instruction, not given in ordinary pulpit ministrations. But there is great danger in carrying the practice too far,—of constituting a false, and less Scriptural standard of pulpit ministrations, and supplanting *Gospel preaching* by *religious lecturing,* and in expending more care on the latter, to the neglect of the former. The reputation of some of our most noted pulpit orators rest chiefly on their Sabbath evening lectures, previously announced and advertised, rather than on their Sabbath sermons. We need to be careful.

Rev. Mr. Banvard has just completed a course of Sabbath evening lectures on Romanism; they were exceedingly well received. Rev. Mr. Wescott is giving a series of discourses on the evidences of Christianity. Rev. Mr. Gillette is preaching a series of afternoon sermons on Scripture doctrines. Rev. Mr. Hiscox is preaching a series of Sabbath evening discourses on "The Bad Men of the Bible," illustrating the capital sins. Others may be similarly engaged that do not occur to me now.

In several of the churches there are most encouraging tokens of revival interest, though as yet, I believe, in none, any very considerable revival in progress. Rev. Mr. Ilsley is understood to be about to leave the new church at Yorkville, and will probably accept the pastorate of the new church at Bushwick, Williamsburg. Rev. Mr. Gurr will probably soon leave the Harlem church, chiefly on account of the health of his family. It is to be hoped that both these excellent brethren will remain in or near the city; we cannot well spare such useful men. Rev. Mr. Dunbar is at work with the McDougal Street church, to the pastorate of which he has recently returned. Rev. Mr. Remington is also with the East Brooklyn church. Several churches are still destitute of pastors.

New York Troubles.—The troubles connected with the Home Mission and between Bible Union and Bible Society continue,—and are like to continue. Various "peace propositions" have appeared, and others, perhaps, will appear; some of them are excellent, and others impracticable. Indeed they all are impracticable, because in some who have influence in these affairs, there seems no disposition to have the variances adjusted. The New York Recorder takes excellent ground; ground which all calm minded men must approve and commend. It is moderate, conciliating, and kind; its propositions for peace are reasonable and Christian;—so, at least, it seems to me. But I am sorry to say, they have been met in certain quarters by a spirit which will appear widely different from that in which they were put forth, and in terms, to say the least, of apparent unkindness and injustice.

Where there is a manifest desire and intention to pursue a diverse and separate course, all propositions for peace will be useless; concord and conciliation are hopeless. That is the prospect of adjustment.

Barb.

STOCK IN HEAVEN.

A few years ago, a poor emigrant fell from a steamboat on the Ohio river, and was drowned, leaving his wife and one or two small children, who were on board, in destitute and distressing circumstances.—On coming into port, the case was spoken of among a number of "river men" on the wharf, when one of them with characteristic bluntness observed, "come boys, lets take a little stock in heaven," at the same time taking from his pocket a couple of dollars as his part of a contribution for the benefit of the poor widow. His example was followed by others, and a handsome present was the result of this rough, impromptu exhortation. May we not hope that like the alms of Cornelius this act came up as "a memorial before God?" It is a glorious truth, whether our generous friend of the steamboat understood it or not, that we are privileged to take stock in heaven. "Lay up for yourselves treasures in heaven," said Christ. The poor widow who threw in two mites became a large stockholder, and her certificate is recorded both there and here. Come, let us take a little stock in heaven.—*Christian Mirror.*

BISHOP JEWEL.

Dr. John Jewel was eminent for piety, learning, and meekness of disposition: he was Bishop of Salisbury, and the patron of Richard Hooker, and died in 1571, at the age of 41.

We are informed by his biographer that, when he was urged not to exert himself too much by preaching on a certain occasion, as it was better that the people should want one sermon than be altogether deprived of such a preacher, the bishop replied, "It best becometh a bishop to die preaching," seriously thinking, perhaps, upon the comfortable assurance of his Master, "Happy art thou, my servant, if when I come I find thee doing." Wherefore, that he might not deceive the people's expectation, he ascended the pulpit; and, now nothing but spirit (his flesh being pined away and exhausted), read his text out of Galatians v. 25: "Walk in the Spirit," and with much pain made an end of his discourse. Presently after the conclusion he was forced to take his bed, and concluded that his dissolution was not far off.

The following Saturday, nature shrinking and failing, he called all his household about him, and after an exposition of the Lord's prayer, thus breathed forth his last address:

"I see that now I am to go the way of all flesh, and I feel the arrows of death already fastened in my body; wherefore I am desirous, in a few words, whilst yet my most merciful God vouchsafeth me the use of my tongue, to speak unto you all. It was my prayer always unto God, since I had my understanding, that I might honor his name with the sacrifice of my flesh, and confirm his truth with the oblation of this my body unto death, in the defence thereof; which seeing he hath not granted me in this, yet I somewhat rejoice and solace myself that it is worn away and exhausted in the labors of my calling. For, while I visit the people of God, God, my God, hath visited me. I beseech you all that are about me, and all others whom I ever offended, to forgive me. And now that my hour is at hand, and all my moisture dried up, I most earnestly desire of you all this last duty of love, to pray for me, and help me with the ardency of your affection, when you perceive me, through the infirmity of my flesh, to languish and wax cold in my prayers. Hitherto I have taught you and many others: now the time is come wherein I may and desire to be taught and strengthened by every one of you."

Having thus spoken, with something more to the like purpose, with much pain and interruption, he desired them to sing the 71st Psalm, which begins thus: "In thee, O Lord, I put my trust, let me never be confounded;" himself joining with them as well as his exhausted strength would permit. And when they recited these words, "Thou art my hope, O Lord, my trust even from my youth," he added, "Thou only wast my whole hope; and as they went forward, saying, "Cast me not off in the time of age, forsake me not when my strength faileth me; yea, even to mine old age and grey head forsake me not, O God," he made this application to himself, "He is an old man, he is truly grey-headed, and his strength faileth him, who lieth on his death-bed." To which he added other short prayers, as if he were moved thereto by the power of God's Spirit, saying, "Lord, take from me my spirit; Lord, now let thy servant depart in peace, break off all delays, suffer thy servant to come unto thee, command him to be with thee; Lord, receive my spirit."

At this time, when one of those who stood by prayed with tears, that, if it might stand with God's pleasure, he would restore him to his former health, the pious Jewel, overhearing him, turned his eyes as if he were offended, and spoke to him those words of Ambrose, "'I have not lived so that I am ashamed to live longer, neither do I fear to die, because we have a merciful Lord.' A crown of righteousness is laid up for me. Christ is my righteousness. Father, let thy will be done; thy will, I say, and not my will, which is imperfect and depraved. Lord, confound me not. This is my to-day" (alluding probably to those words of Christ, "To-day shalt thou be with me in paradise"); "this day let me quickly come to thee, this day let me see the Lord Jesus."

After a few fervent inward prayers of devotion and sighs of longing desires, the soul returned to God that gave it. Such was the death of Bishop Jewel, a most worthy trumpet of Christ's glorious gospel.

FUTURE PUNISHMENT.

Attracted by a notice in your paper of Saturday last, I repaired to a certain church in this city on Sunday evening to hear a discourse of "Future Punishment." The object of the preacher was to prove its non-eternity. He presented a variety of arguments, among which I notice one on which the force of his reasoning seemed to hinge. He stated that the Greek word *aion* and its cognates, rendered in the English version *eternal, eternity,* &c., did not thus signify; and that "no scholar would stake his reputation upon asserting that such was their meaning."

I may not have any reputation worthy of being staked upon such an issue, but I freely assert the following: *Aion* is a derivative from *aei* (always) and *on,* the present participle of the verb *einai,* (to be). Its original and proper signification, therefore, is *always being.* It may be defined literally *duration without interruption and without end.*

But, as the preacher and his congregation may say that this is merely my assertion, I will give them an authority or two which *should* command their respect; and as these scholars have passed on to the "spirit-land," I presume they will care very little what judgment may be pronounced upon them by mortals. How, then, was *aion* understood *among the Greeks* at and before the time the New Testament was translated into Greek?

Aristotle, the celebrated Grecian Philosopher, the disciple of Plato and the preceptor of Alexander the Great, will perhaps be admitted to have understood his own language. He flourished about 500 B. C. In his work entitled "*De Caelo,*" in describing the highest heaven as the residence of the gods, he says:

"It therefore is evident that there is neither place, nor vacuum, nor time beyond. Wherefore the things there are not by nature adapted to exist in place, nor doed time make them grow at all. Neither under the highest heaven is there any change of any one of these things, they being placed beyond it; but unchangeable and passionless, having the best, even the self-sufficient life, they continue through all (*aiona*) *eternity.* For indeed the word itself, according to the ancients, divinely expressed this; for the period which comprehends the time of every one's life *beyond which according to nature nothing exists,* is called his (*aion*) *eternity.* And for the same reason, also, the period of the whole heaven, *even the infinite time of all things,* and the period comprehending that infinity, is (*aion*) *eternity,* deriving its name from (*aei einai*) *always being,* immortal and divine. Whence also it is applied to other things: to some indeed (*akribesteron*) *accurately,* but to others (*amauroteron*) *in the lax signification of* (*to einai te kai zen*) *being* and even *life.*"—[*De caelo, Lib.* 1, cap. 9.]

The Old Testament was translated from Hebrew into Greek about 300 B. C. This version was in common use among the Jews in the time of Christ. *Olim,* or *oulm,* is the Hebrew word for *eternity.* It occurs in the Old Testament 380 times. Except in about twenty instances it is rendered in the Septuagint or Greek version by the word *aion* in some of its various forms. Hence the words *olim* and *aion* were regarded as expressing the same thing.

The testimony of Aristotle will be deemed by "scholars" conclusive upon a point of this kind, as settling the meaning of the word in question as understood at the time the word was used by the sacred writers. But, lest the old Stagyrite should be regarded as an "old fogy" by the preacher referred to, I will produce witnesses of a later date. The learned Taylor, in his Hebrew Concordance, gives to *loulm* (*eis aiona*) in one hundred and seventy-five instances the sense of *forever,* endless duration. The great German scholar, Gesenius, who has been styled "the prince of Hebrew lexicographers," gives, as the primary and proper signification of this word, the sense of (*weightest*) *eternity.* He gives it, indeed, no other *signification;* remarking, however, that it is often in common speech used inaccurately.

The amount, then, of the testimony of Taylor and Gesenius is that the *Hebrew* word rendered into Greek by *aion* signifies a proper *eternity, endless duration;* and Aristotle gives as to the meaning of *aion,* a point-blank shot at the position taken by the preacher on Sunday. Whether the reputation of these persons for scholarship will suffer in the encounter we leave the public to judge.—*Correspondent of the National Intelligencer.*

Western College Society.—The eleventh anniversary of this Society was held a few days since at Poughkeepsie, N. Y. Rev. Dr. Eddy, of Newark, N. J., preached the sermon, and Chief Justice Hornblower, presided. From the Recorder of this city we learn that the balance remaining in the treasury at the last anniversary, after meeting all the liabilities of the year, was $328 27; donations since received, $17,816 80, making the total resources for the year $18,184 11.

This is considerably less than the receipts of the previous year; but the larger portion of the difference is to be accounted for by the fact that heretofore the collections made in connection with the Central Education Society have been included. Moreover, one subscription of one thousand dollars and another of three hundred dollars had been obtained for the benefit of the Endowment Fund of Illinois College, and payable in a few months; and what was worthy of special note, the Plymouth Church in Brooklyn, N. Y., had commenced the work of endowing a professorship of $10,000 in the same institution.

The following institutions have received aid from the Society during the year, namely, Marietta and Wittenberg Colleges, in Ohio; Wabash College, Indiana; Illinois and Knox Colleges, Illinois; Beloit College, Wisconsin; Iowa College, Iowa; German Evangelical College, Missouri; and the Collegiate Department of Tualatin Academy, Oregon. These institutions are all in a decidedly healthy condition, and steadily growing in public confidence and in the means requisite to the prosecution of their work. The President of Illinois College, writing in behalf of the Trustees, says: "We feel that it is a privilege to record the fact, that the Society has saved this College from extinction, and placed it in a position of great promise of lasting usefulness."

For the Watchman and Reflector.

DIVINE PROVIDENCE.

Messrs. Editors,—Having reason to suppose that a discourse recently published by me on "The relation of Divine Providence to physical laws" has given rise to more or less of misapprehension and misstatement—of which, indeed, the columns of the Watchman and Reflector have furnished repeated instances—I send you a brief synopsis of the views set forth in it, for insertion in your paper. I present the views simply, without indicating the grounds on which they are based, and without attempting at all their vindication.

In the first place I should premise—for here there seems especially to have been misapprehension—that the Discourse treats exclusively of *particular* or *special* Providences. It endeavors to trace some of the ways in which we may conceive such providences to be accomplished, and also to indicate certain general criteria by which we may judge of the portion of the Divine government embraced in them. It takes for granted a general, all-embracing providence, including the little as well as the great—the most minute as well as the most *stupendous*—the falling of a pebble as well as the rolling of the spheres. The distinction which is made between this, and God's particular or special Providence, is, that while the latter includes only such actions and events as are *specially provided for*—as hold the place of *ends* in the economy of the Divine government,—the former embraces, also, all the incidental or collateral results developed by the means employed for their attainment. This is broadly stated in a note at the foot of page 28th. "In its wider and more general signification, the whole course of human actions and events—everything which has transpired in our world—may be said to be included in God's Providence; inasmuch as all has proceeded from the constitution of things which He established, and must from the beginning have been foreseen by Him. In this sense every occurrence in life may, with propriety, be spoken of as providential. Accidents originating in the grossest carelessness, death, although by the hand of the assassin, may still be regarded as providential.

In its narrower signification, the word is used to denote a system of special provisions for securing certain definite and specific ends. In this *stronger* sense, only that which is directly provided for, which is the object of contrivance and design and purpose, can be said to be embraced in the Divine Providence. It is hardly necessary to say, that it is in this latter sense that the term is to be understood in the present discussion." And again in the text of the same page: "All the events of which the earth has been the theatre, moral as well as physical, have proceeded from God. They were all foreknown to Him at the time of its creation, as destined to follow from the laws under which He placed it. It was in the light of such foreknowledge, that its actual constitution was adopted. It was adopted because it was seen to be best fitted for securing the Divine ends, or because in plan or in execution, or in both, it was most congenial to the Divine nature. But we may not infer from this, that everything in our world is alike pleasing to God; that everything was alike provided for and intended by Him; that it was the direct object of contrivance and purpose. Such a conclusion would be at variance with every human analogy. It would, moreover, annihilate the distinction between good and evil, and render the Divine character a sphynx-like enigma, dark and difficult, beyond all hope of solution. We must suppose some things to hold the place of ends in the constitution and government of the world, and others to be the actual and foreseen, but not desired or necessary consequences, it may be, of the plan adopted for their attainment." I am happy to observe that the same distinction is made between God's general and special providence in an able and instructive article in the October number of the Bibliotheca Sacra, from the pen of Dr. Hitchcock.

Three ways are pointed out, in which we may suppose the Divine power to be exerted in bringing about special providences; "remotely through the organization and physical arrangements of the outward world; more nearly, through the constitution and endowments of each human being, whether immediately conferred, or transmitted by hereditary descent from the original progenitor of the race; and yet more nearly by the direct influence exerted upon the hearts and consciences of men by His Holy Spirit." It is maintained that there is no sufficient reason for supposing continual Divine interpositions in the natural world—that the *actual facts* of God's Providence may as readily be explained on the supposition of a scheme or plan of government originally framed so as to include them—that such interpositions as really imply a suspension or modification of natural laws as miracles,—and that although we cannot *know* they do not occur so long as any portion of nature remains unexplored by us, the probabilities from what we have thus far learned are strongly against them. On this point, Dr. Hitchcock, in the article referred to above, says, "To most men these two modes of providing for special providences; the one by a disposition of the laws of nature in the Divine mind from eternity, the other by some change effected at the moment, by Divine interference in the complex causes of events; we say these two modes will seem to most persons very unlike. Indeed they cannot see how there should be anything special in an event that was provided for in the counsels of eternity, and which transpires as the result of arrangements then made. In order to make it special they feel as if it were necessary that the Deity should interpose in some way or other, at the time of its occurrence, just as the mechanic finds it necessary to modify his machine, if he wishes to accomplish some specific object not provided for by its regular operation. Now we feel confident that such impressions result from our limited views; or rather from the difficulty which finite creatures experience in understanding the mode in which an infinite Being thinks and acts." President Hitchcock, I should add, apparently regards with equal favor either of the two suppositions. He says, "special providences may be the result of an original arrangement of the laws of the natural and moral world, such as to produce special results; or of a direct modification of those laws at any time by Divine power, in some of the links of causation out of sight."

In indicating what part of the Divine government

we may suppose to be administered by special Providences, the discourse proceeds by exclusion. It first places without the pale of such providences, all moral evil and also natural evil as far as it is not dependent upon moral causes. "To suppose either suffering or sin the object of design on the part of the Creator, or in itself pleasing to Him, is not more repugnant to every right sentiment, than it is inconsistent with the remedial provisions so generally introduced for their alleviation or cure. Only good and worthy ends can, therefore, be embraced in the Divine Providence." It next removes from the domain of special Providences the unimportant as connected incidentally with the important, and also the little as subordinate to, or involved in the great. "While the great, the true, the real, the essential are secured by agencies and laws pressing on to their accomplishment with the resistlessness of fate, the little, the apparent, the formal, the unessential, are left to follow, in subordination to them, from the general provisions of the system." After these two exclusions, the whole field of nature and human society is left to be occupied by special Providences, conceived each in infinite wisdom as well as goodness, and together so arranged and combined as to secure the best interests of God's moral universe. Even the events which are not included in these special Providences, furnish, nevertheless, means of human probation, and thus become indirectly subservient to his moral purposes. "Every condition in which we may be placed—every event and circumstance of our lives, rightly improved, becomes a means of grace and blessing." "In the case of every dispensation of God's Providence, [both general and special,] whether joyous or afflictive, it is right and proper, and our duty to inquire, what use we should make of it? how He would have us behave under it? What lessons derive from it? And if the inquiry be reverently and humbly made, we may hope to be guided to a right answer. But beyond this we may not go. Why the event was ordered, what ends it was intended to accomplish, whether it respects chiefly ourselves, or has other and higher relations which determined its form and occurrence—are questions pertaining to the secret things of God—to the immediate purposes of Him who giveth not account of any of His matters. It is vain and useless to ask them."

Such are the views set forth in the Discourse. Few things have surprised me more than the extent to which, as I learn, they have been misconceived and misrepresented. I can only account for it, from the habit of hasty reading and superficial thinking—of taking up with first impressions, without examining a subject in its several relations and parts—which unfortunately is too characteristic of the times.

Yours, &c., GEORGE I. CHACE.

Watchman & Reflector.

BOSTON, THURSDAY, NOV. 30, 1854.

THE DOCTRINE OF SPECIAL PROVIDENCE.

In a review of Professor Chace's recent discourse on Divine Providence as related to Physical Law, we found occasion to contest its leading sentiments, as opposed to what we deem the Christian doctrine on that subject. The exigencies of newspaper publication demanded a degree of condensation beyond our wishes unless we would resort to what is always unwelcome to most readers, a continuance of the discussion through several papers. One undesirable result is that we find ourselves charged by the author of the discourse with misapprehension and misrepresentation, as will be seen by a reference to our first page. Perhaps we should act most wisely by forbearing further comment, now that Professor Chace has made his own exposition, and thus avoid a second exposure to sentence for "hasty reading and superficial thinking,"—those vices so prevalent in "the present day." Since, however, our misapprehensions are not defined, but only asserted, in terms as general as the doctrine of Providence we supposed the Professor to teach, we trust he will impute it to no want of respect for himself, if we endeavor, "according to our mediocrity and the mediocrity of the age we live in," (as Burke has it,) to restate and re-examine the question, in the light of his communication.

He thinks it necessary to premise, (what his critics, he intimates, have not noticed,) that his discourse makes a distinction between general and particular providence. It does so, and it expressly limits the discussion to the latter. We are not aware that we called in question his belief in a general providence; we assume that every theist believes it; and no necessity was apparent for emphasizing a distinction that scarcely requires statement. The discourse, and our remarks upon it, are alike concerned, so far as they relate to anything open to question, with special providence alone.

So, we apprehend, is Dr. Hitchcock's essay, referred to. "The events of the world of matter and of mind," he says, "are almost never the result of a single secondary cause, acting directly and simply, but of a great multitude of causes, modifying one another, and conspiring to bring about the final development. All these agencies were originally ordained and arranged by the Deity in the manner that seemed best to infinite wisdom, which had infinite power at command. Can it be that they were put into operation without any plan, *or with only a general object in view?*" The language forcibly implies that a scheme of general providence, merely, would be only less unreasonable than creation without any plan at all. The speciality of providence is postulated as one of the elements of the question. The extract cited distinguishes (not the special from the general, but) two methods in which we may conceive God's agency in special providence to be exerted—by immediate interference or by pre-arranged plan.

By a "general, all-pervading providence," we understand to be meant, a provision for general ends, with an omniscient foresight, but with no express appointment, of subordinate results. By special providence, (as related to natural law,) we understand a Divine agency adapting the succession of physical events, to the production of special results in the character and condition of individual men. We gathered from his discourse that Professor Chace denied the existence of any such special providence. To exhibit more clearly the grounds of this interpretation, we avail ourselves of Dr. Hitchcock's clear statement.

"God might at the beginning have given those countless [natural] forces such degrees of strength and such adjustment and direction, that they would bring about just such results in the history of every individual as would be desirable." On this supposition, God controls the events of each man's life by acting through the entire chain of physical causes from the beginning of the creation. As the doctrine of special providence regards the thing done rather than the manner of doing it, there is no insuperable objection to this. Those Christians, certainly, who believe in special predestinating grace, will not stumble at the notion of a special predestinating providence. "But with such a complete system of second causes in operation, it is easy to see how the same object could be accomplished by such a modification of some of these causes by the Deity, at any given moment, as would produce the desired result. And this might be done out of human view, so that man would see only the ordinary operation of nature's laws, and therefore there would be no miracle."

To begin with the second supposition,—that of immediate interference. What is the doctrine of the discourse under review? It inquires,—

"Shall we suppose the elements (page 8) . . with the moral."

Dr. Hitchcock, we have seen, says this is easily conceivable. But Professor Chace says "it is not easy to see" how this can be done; and furthermore declares, "*The supposition is at variance with the clearest and most unquestioned teachings of physical science.*" (Page 9.) We are afraid that Dr. Hitchcock must be set down as a dull scholar in physical science, or that Professor Chace has shared, in some slight degree, the "hasty" tendencies of our degenerate era. But, however this may be decided, we submit that we can be under no "misapprehension" in concluding, and guilty of no "misrepresentation" in saying, that the discourse denies the exercise of special providence *by immediate interposition.*

It remains to inquire, what are its teachings regarding a special providence through causes inwrought into the primary constitution of things. The discourse, as expounded by its author, acknowledges a "general, all embracing providence, including the little, as well as the great." But the little is included only as foreseen, not appointed as a direct end. Proceeding by way of exclusion, things evil and things unimportant are denied to have entered as ends into the Divine purpose." After these two exclusions, *the whole field of nature* and of human life is left to be occupied by special providences." We have underlined a clause, which our most diligent attention to the argument of Professor Chace does not enable us to reconcile with a large part of his discourse, in any other way than by attaching a peculiar sense to the term "special providence,"—a meaning so extenuated that it is made to differ in no appreciable degree from "general providence." The main reasons he alleges against immediate interference, if valid, are equally decisive against special adaptations. They are, that it is difficult to see how the same forces that maintain the *uniformities* of nature, can adapt themselves "by *varying* manifestations of power, to the exigencies of personal character; that "the most unquestioned teachings of physical science" are against the supposition of such irreconcileable ends being answered by the same agency; and that our observation of human life lends no support to it. Now, a special providence, that has no respect to individual character and welfare, appears to us to be no special providence at all. But that this is the only species of providence recognized in the discourse, we think would be the judgment of every reader. What else can be made of a passage like this?

"Time and chance happen to all men. *The laws of physical nature ride over and through individual interests. They have incomparably higher and more general ends to accomplish* in the economy of both the natural and the spiritual worlds." (Page 39.)

But care for individual interests enters necessarily into our notion of a special providence. It is the very marrow and substance of the doctrine. It is the conviction that my heavenly Father regards all my ways, and orders them, and invites me to commit them to him, and directs the succession of events with as perfect adaptation to my moral needs as if I were an only child; that such is his amazing wisdom and love, that this is done for all who look to him with filial trust. How this is done,—whether by original adaptations in the economy of nature, or by power exerted on the immediate antecedents of an event, is immaterial. Whether the electric current running along the telegraphic wire to New York is set in action here or at New Haven, does not affect its character as a means of communication. But if it is only a vagrant force accidentally set at work by the general action of electric agencies in the atmosphere, that character could no longer be attributed to it.

Professor Chace would say, perhaps, that this is making an issue not on the principle stated, but only on its application,—on the question, What are important and what are trifling interests and events? He intimates in his discourse that the notion of a Divine care exercised over all our personal concerns flatters an undue, perhaps unconscious, self-love. Natural laws have something "incomparably higher" to accomplish than to subserve our trivial interests. We think this sentiment altogether unreasonable. The natural world can have no higher end than the welfare of the spiritual. Our relations to physical law are a part of our moral probation. It is no arrogance for me to say, that my welfare, as a spiritual being, is an end incomparably higher than any thing in nature. And as to higher ends in the economy of the spiritual world, whoever says that God is under any necessity of disregarding my personal welfare in order to make his physical laws secure the welfare of the race generally, or of other races of being, may justly be required to assume the burden of proving it. The sentiment also appears unscriptural. *Our* Bible teaches that man was made the head of this lower creation. The second Adam, the Lord from heaven, as Head over all things to the church, rules all things for the church. His unlimited power is pledged to make all things work together for good to each member of his mystical body. The elements of nature, that obeyed his voice in the days of his flesh, and trembled at the awful consummation of his sacrifice for sin, are yoked in no degrading service, when ministering to the meanest of those whom He is not ashamed to call his brethren.

"Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." On the supposition that the sufferings he endures are sent specially upon the Christian, as a corrective discipline, we see a meaning in these words, which vanishes at the bloodless apparition of an "unvarying uniformity," a "scourge" smiting indiscriminately through the crowd on its way to do a higher errand, hitting "sons" or strangers, as they happen to be in its path.

We have not sought, and would not wish to be so understood, to make the explanation Professor Chace has given of the scope of his discourse appear contradictory to a fair interpretation of it. But when he says he merely excludes from the range of providence things that are unessential and insignificant, we must inquire what those things are that he regards as insignificant; and it seems to us that the term is made so very comprehensive, that the process of exclusion empties the doctrine of special providence of everything that makes it precious to the Christian heart.

Without further extending this discussion, we take present leave of the subject by saying that we are not to be regarded as assenting to some points which have passed without particular consideration. How far we are entitled to go in attributing the existence of physical evil to the Divine purpose, or the contrary, how far we ought to concede all that scientific men assert so roundly of the uniformity of nature, whether the doctrine becoming extensively current among naturalists concerning the character and force of natural laws, does not tend to a sort of "philosophical necessity," that is more at variance with human freedom than any that the highest forms of theology ever conceived, and as much more repulsive to our spiritual consciousness as matter is inferior to mind,—and related questions which the subject naturally suggests,—must pass. Volumes would hardly do justice to them much less the columns of a newspaper.

MEETING-HOUSES AND WAREHOUSES.

Theodore Parker once, at a time when the deluge of *lower law* was highest, found something in the aspect of church edifices strikingly emblematic of the state of the churches worshipping in them. Formerly, he observed, men who purposed to dedicate a house to the Lord made it the best of all. They spared no cost. They would have been ashamed to see it inferior to their own dwellings or their business edifices. But now the lofty blocks of stores threatened to hide the churches of Boston. A great hotel dwarfed the Brattle Square church. "A haberdasher's warehouse" rose almost level with the tower of Trinity. A crockery store looked down upon the Federal Street church. And it was well. If the counting-house must give laws to the pulpit, it was well to have the outward seeming correspond with the reality.

We were strikingly reminded of this characteristic hit the other day as we crossed Franklin near Federal street. To one walking along Federal street the church appears very much as usual, the crockery shop aforesaid being the only object that interferes with the due effect of the sacred edifice. But the view from near the entrance of "Theatre Alley" is quite another thing. A lofty block in Congress street rises far above the church-roof, and the latter building is projected upon it as on a very dense and unpicturesque back-ground, while the spire is almost wholly hidden from view by the new block on the corner of Federal and Franklin streets. The block covering the site of the old Boston Theatre, looms up on the left, and the church, among them all, is strangely belittled to the eye.

Now we are not of the number of those who attach great virtue to architectural symbology as a means of moral and spiritual impression. Still less do we like the appearance, now altogether too common, of competition in extravagance, in the matter of church edifices. The Federal street church is a good specimen of the old-fashioned New England meeting-house, and we are so old-fashioned—perhaps rude—in our taste, as to have always thought the spire peculiarly graceful, far more so than some later attempts. But the necessities of trade, like other necessities, know no law of taste or association that should forbid encroachment on any ground, however hallowed. One by one our old meeting-houses are first crowded upon till the vicinity becomes "very tolerable and not to be endured," and then crowded out.

Happily, the spectacle we have described now suggests no such cheerless moral as that drawn by Mr. Parker. The parallel does not hold. Lower-law doctrine is at a discount. It has borne bitter fruit, and may bear yet more, for all wrong has a fertility not soon exhausted. But its dominion among us is sensibly shaken, we trust never to be restored.

We have thought, while contrasting the old meeting-houses with new warehouses, if our churches could but radiate into all secular life the light and warmth of religious vitality, so that labor and traffic should be truly consecrated, these piles might uprear themselves even more conspicuously without exciting any unpleasant comparisons. They would be more striking trophies of Christianity than the tallest spire or the most majestic dome. The first Christians had no holy places but such as were sanctified by the Word of God and prayer, by Christian obedience to duty and by the charities of a Christ-like life. And how such spots were multiplied! The church grew splendid and weak, with nearly equal pace, till her most gorgeous temple well nigh proved her tomb.

EVANGELIZATION IN CHINA.

We have received from Rev. I. J. Roberts, of Shanghae, China, a lithographic communication of fourteen closely written pages, purporting to develop and advocate a "Grand Plan for Missionary Increase in China." This communication has been waded through with a view of sifting from it whatever real grains of interest it may yield the reader. Mr. Roberts, it may fitly be premised, first went forth as a missionary of the Triennial Convention. Afterwards he came naturally under the patronage of the Southern Baptist Board, but from some cause became divorced from the same several years ago, since which time he has been "a minister at large," operating as has seemed meet in his own eyes. What, or how much, good he is accomplishing, we have never been able to find out. His case, we remember, was warmly espoused as against the Southern Board, by the late Rev. Dr. Waller, of the Western Recorder. It has been currently understood that Mr. R. is prominent in giving aid to the revolution now progressing in China, having intimate relations to the leader of the new dynasty. This fact, as will be seen from what we give below, he boldly avows. Of the success, thus far, of the revolutionary movement, he says:

"Dear brethren of England, France, and Germany, having lately sent a communication on this subject to the United States, this is intended principally for you. I am persuaded that you do not—cannot feel uninterested respecting the great Chinese Revolutionary movement now in progress—*the wonder of the age!* Through faith Tae ping Wang and his coadjutors are subduing the "kingdom, have escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." Having risen up from among the people apparently at the call of Providence, or the God of Providence, they have acted with energy, and gained unexpected, unprecedented success. They have securely planted their standard in Nanking, the southern capital, have taken other large cities in the country, and are wielding a mighty power and influence all around."

He next proceeds to argue at considerable length the importance in his view of a "Committee of Co-operation," as he terms it, having its centre at Nanking,—to be composed of different denominations and missionaries of the same. This, he insists, would have great advantages from the common equality of all its members, and from its being in the midst of the field to be occupied. Mr. Roberts having earnestly appealed to Christian churches and associations to send forth to China missionaries,—the expense of an outfit for each of whom, including his family, he estimates at a thousand dollars, the same sum besides being needed annually for five successive years—gives the following as "*The Resources and Dependences of the Committee of Co-operation*: "I acknowledge that the thousand dollars may not cover all the expenses of a mission family—teachers, books, writing, building and other contingent expenses, as well as personal; but this amount being added to the common stock, we will trust the Lord for the balance. We will walk by faith, adding the labors of our pen and prayer making our requests known. The Lord will hear us and supply us, for he knoweth that we have need of these things; and has said in his word—"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3. This promise I have been testing there many years, and find it verily true—it may be depended on. But if some good brother, after reading this paper, should feel inclined to come on the plan recommended, only desires something a little more tangible to walk by than *faith*, to enable him to progress thitherward—let me say to such: 1. The thousand dollars proposed will pay your salary, the salary of your teacher, buy your text books with which you will study the language; and leave a little over, according to the present rates paid by the Baptist Boards of the United States. 2. The next consideration—whence will the funds come for house renting, house building, travelling, and other contingent expenses, as well as printing and other branches of the work? *Answer.* Others besides those directly pledged for the missionary's support, will see his reports, sympathize with our effort, and voluntarily send in their donations. This dependence has also been tested by the writer during the last two years, and found more reliable than could have been expected without such test. Last year, 1853, about $800 were received from the United States, $400 from England, and $300 in China; and this year, without any dependence only upon God, through faith, the pen and prayer, the voluntary work of contributing to our needs, and our work too, I am happy to say, is going on with like promising prospects, as during last. Why, a large expensive institution at Bristol, England, requiring thousands annually, is supported in this way, and why should we fear when engaged in a much greater work? 3. Should the committee at Nanking be a little close run, the foreign merchants of China will help with pleasure. They do something in this line every year. This year, 1854, one has voluntarily presented the writer with $100, and another $200, as donations! The merchants in China are noted for their liberality! 4. The Chinese new converts will soon contribute their quota both of men and means. They are in the habit of contributing for religious purposes, and doubtless they will not do less so when their religion becomes true Christianity. In fact Tae ping Wang has already contributed largely for the publication of religious tracts and the Scriptures. And subscriptions for religious purposes have been liberally filled by Chinese themselves, both at Hong Kong and in California. 5. The Bible and Tract Societies and other like institutions at home will have no more hesitancy in committing their appropriations to this committee, than they would to any Board of the denomination at home. For even now, before the committee is located, and while consisting of but one member, three large institutions, two in America and one in England, have committed a considerable amount of funds to his trust, to be used in this line; then how much more will this be the case when the committee shall consist of twenty members, and be in a flourishing condition at Nanking? They will be but too glad to be able to use the committee's agency for the distribution of their liberality.

Now, my dear brethren, who wish to come to China, fear not, but trust in God, that he will through the promising sources above referred to, or some other means, supply your every want while faithfully engaged in His service. Nor is this a vain hope—it is anchored upon the firm foundation of God's unfailing promises; has been tested amid the storms of severest trial during the last several years, and is now recommended as an unfailing dependence. I know we shall realize the assistance needed. Then come, come, nothing doubting!"

Further on Mr. Roberts makes the following avowal: "*Our Purpose.*—In all frankness we have nothing to conceal here; but openly declare our uncompromising purpose, if God will, to stir up the churches at home in the mission cause; and to spread the Gospel in China to the utmost. This the writer commenced according to his humble abilities in 1833, and now desires to see carried out to the fullest consummation. My hope, as a means for the accomplishment of this purpose, greatly depends, with the blessing of God, upon the *Gospel plan* above proposed. 2. It having pleased God in the gracious dispensations of His providence, to make the writer teacher, or the religious instructor of Tae ping Wang seven years ago, it is his purpose, the Lord permitting, to improve this vantage ground to the uttermost in carrying out the *Gospel plan* proposed. 3. Being a Baptist, and honestly believing that the Baptist doctrines and ordinances are most Scriptural, it is the writer's determination to throw what little influence he may have in China into this channel, and he invites co-operation on no other principles than those maintained by the general union of missionary Baptists in the United States, and such as fraternize with them in England, France, and Germany. The version of the Holy Scriptures into Chinese, by Rev. Josiah Goddard, is now used, and will continue to be used by the committee; at least, until some other version is used by the Baptist denomination in China more generally!"

Of the end to be achieved, and the means to be employed for it, Mr. Roberts gives an intelligent and truthful view in the following:

The work to be done.—The great work is preaching the Gospel to every creature, all over the nation, as far as in us is! But a little more in minutia. We wish to establish the committee well at Nanking, and preach the Gospel thoroughly there. That will be the heart of the nation, and we must keep the heart with all diligence, because thence, as from Jerusalem, we must send forth the issues of life. At least a dozen missionaries and men of our fraternity should be located there. Not only at Nanking must we preach, but in the cities around, and still more distant, until the whole nation be preached to. Many large cities, besides Nanking, are now ready for the commencement of this process. To speak in bounds, at least a hundred missionaries ought to join the committee before the close of two years more. I do think more, rather than less, will be required.

Teaching.—Much must be done for China by teaching at least, at the capital—Nanking. We must have a primary school, and that ought to be instituted immediately, as preparatory to a higher course of instruction in science. And we shall have great need of early attention to the establishment of a theological school, in which *Chinese converts* shall be instructed in a Scriptural preparation for the ministry of the word in truth and soberness. I feel the inadequacy of language to express the urgency of this necessity. If the nation is to be evangelized principally by natives—as must be the case—those must be taught and trained in the truth as it is in *Jesus from his word*; or they will of course preach error—whatever comes uppermost, with such a smattering of truth as they chance to catch up from the Scriptures, and Taeping Wang's books. Come, ye Doctors of our church, help us to instruct them, and "expound unto them the way of God more perfectly. This is no ordinary work, but is worthy of the talents of (Doctors) Paul and Peter if they were here themselves."

We have thus placed before our readers the *gist* of Mr. Roberts' long communication. From this it appears that he has at heart a great purpose. How far he may be a providential instrument in aiding the changes that are now going on among three hundred millions of people, no one can undertake, at this stage of affairs, confidently to say. Though eccentric and even erratic, he is evidently bold, energetic; and he appears, so far, an earnest advocate of Scriptural Christianity. We believe that in Kentucky, where best known in America, his piety has not been questioned, and that there he has strong friends and advocates. He has shown his inability to serve in connection with Boards, and if in another capacity he can only work effectively for Christ, therein we shall rejoice.

MR. BANCROFT AND THE CHRISTIAN INQUIRER.

The late oration of Hon. George Bancroft before the New York Historical Society, is commended in the papers as a high effort of thought, of learning and genius. We have noted but one dissenting expression, and this is uttered with a tone and emphasis quite peculiar by the New York Christian Inquirer. The Inquirer, which is ably edited by Rev. Drs. Bellows, Osgood, and other Unitarian clergymen, can see little to admire in this discourse. It is all at once discovered that "Mr. Bancroft's prevailing fault as a writer is that of unqualified assertion and ambitious generalizing." His audience is complimented for hearing an oration two hours in length, that had "so solid a theme, and uninteresting a manner." The Inquirer harshly censures the theory of progress developed in the discourse, and especially its philosophy, which is denounced in set terms as "material," "Hegelian," "Pantheistic," and "irreligious."

The New York Evangelist, on the other hand, says "the oration was a splendid effort, orderly and comprehensive in scope, clear in its logic, polished and eloquent in its style—beautiful, rounded and suggestive, a feast to the hearer and an honor to the occasion. It was listened to with profoundest attention, and with that earnest, though undemonstrative appreciation which indicates the best harmony between speaker and auditory. We have no room for any outline of its argument; but as it has been published in the papers, we commend it to the first thoughtful hour in which the reader may desire to enjoy the luxury of noble thoughts in beautiful form. Some of the passages, as they came forth with Mr. Bancroft's beautifully distinct and impressive enunciation, had a thrilling power; and others indicated a clearness and strength of religious faith, and a sort of faith for which we had never given him credit."

After quoting a passage in which the orator is declared to have been "admirably explicit in reference to the actual presence and power of the Divine Being in the affairs of men, ascribing to the pre-ordaining Will all the unity which history possesses," our contemporary proceeds to say that "the great truth of the Trinity is one which it was hardly to be expected would find an advocate in Mr. Bancroft; but its intellectual power and its relation to that progress of the human race which history records, has been clearly apprehended by him, and was in this discourse as impressively set forth as we ever heard it from Calvinistic lips."

On this subject Mr. Bancroft is quoted as saying:

"If events do, as I believe, correspond to the Divine idea, if God is the fountain of all goodness, the inspirer of true affection, the source of all intelligence, there is nothing of so great moment to the race as the conception of his existence, and a true apprehension of his relations to man must constitute the turning point in the progress of the world. And it has been so. A better knowledge of his nature, is the dividing line that separates ancient history from modern, the old time from the new. The thought of the Divine unity as an absolute cause, was familiar to antiquity; but the individual testimony of the records of all cultivated nations, shows that it took no hold of the popular affections. Philosophers might conceive this Divine unity as purest action, unmixed with matter; as fate, holding the universe in its invincible, unrelenting grasp; as reason, going forth to the work of creation; as the primal source of the ideal archetypes, according to which the world was fashioned; as boundless power, careless of boundless existence; as the infinite one slumbering unconsciously in the infinite all. Nothing of this could take hold of the common mind, or make

Peor and Baalim
Forsake their temples dim,

or throw down the altars of superstition. For the regeneration of the world, it was requisite that the Divine Being should enter into the abodes and hearts of men, and dwell there; that an idea of Him should arise, which should include all truth respecting His essence; that He should be known not only as an abstract and absolute cause, but as a perfect Being, from whose perfect nature the universe is an effluence; not as a distant Providence of infinite power, and uncertain or inactive will, but as God present in the flesh; not as an absolute lawgiver, holding the material world, and all moral and intelligent existence in the chains of necessity, but as a creative spirit, in-dwelling in men, his fellow worker and guide.

"When the Divine Being was thus presented to the soul, he touched at once man's aspirations, affections and intelligence; and faith in him sunk into the inmost heart of humanity. In vain did the proud and ambitious Arius seek to overlay spiritual truth with the fabulous conceptions of heathenism, to paganize Christianity, and to subordinate its enfranchising power to false worship and to despotism. Reason asserted its right of supremacy, and the party of superstition was driven from the field. Then Moloch and Ashtaroth was eclipsed, and Osiris was seen no more in Memphian grove, then might have been heard the crash of the falling temples of polytheism; and instead of them came that harmony which holds heaven and earth in the happiest union. * * * *

"From the time that this truth of the Triune God was clearly announced, he was no longer dimly conceived as a remote and shadowy causality, but appeared as all that is good and beautiful and true; as goodness itself incarnate and interceding, redeeming and inspiring; the union of liberty, love, and light; the infinite cause, the infinite mediator, the infinite in and with the universe, as the paraclete and the comforter. The doctrine once communicated to man was ineradicable. It spread as widely, as swiftly, and as silently as light, and the idea of God with us dwelt and dwells in every system of thought that can pretend to vitality—in every oppressed nation whose struggles to be free, have the promise of success, in every soul that sighs for redemption. That God has dwelt and dwells with humanity is not only the noblest illustration of its nature, but the perfect guaranty for its progress."

Our readers will see in the foregoing the ground of the Inquirer's captiousness, and will not be surprised at the severity with which the article closes. It vindicates Locke, Priestley, and Belsham from the criticisms which had been visited upon them by assuming that though "their theories may have been mistaken, their lives and characters, their spirit and temper were above suspicion." "Neither of them," says the Inquirer, "could have stooped to the use of a literary occasion for polemic calumny. Neither of them could have used terms certain to be misunderstood, to conciliate the approbation of the multitude. Neither of them could have smuggled into a public discourse, on a secular occasion, and before a promiscuous audience, theological statements, offensive in the highest degree to invited guests, astounding to personal friends, and contradictory of all the antecedents, obligations, and sanctities of their own history."

The Inquirer adds the following as the climax to its article, which in real acerbity, we do not remember to have seen surpassed:

"Nobody was prepared, we suppose, to find Mr. Bancroft using the Semi-Centennial of the New York Historical Society, to proclaim his own theological position; to set himself right before a Trinitarian community, and clear his skirts of all Unitarian Associations. On a proper occasion we might have rejoiced in his public recantation of the faith in which he was born and educated, which his honored father preached, and for the ministry of which he was himself prepared. It would have disembarrassed him and his Unitarian friends, and exonerated the faith which he now indirectly exposes to sneers, from the responsibility of his general opinions. We know nothing so serious against Unitarianism as the unfaithfulness which its original friends have so frequently shown to it in high social and political positions. We sometimes fear its unsoundness, when we look at the rottenness of some of the fruit upon its topmost bough; and it relieves us to know that Trinitarianism, and not Unitarianism; the humble and lowly Athanasius, and not "the proud, and ambitious Arius;" the Mediator "from the beginning," and not Jesus of Nazareth, are the parents and patrons of the general opinions and the present bearing of the Historian of the United States.

But we have no words to express our scorn for the unmanliness, we were going to say the treachery, which could sieze an occasion like the present, to trade in the plaudits of an orthodox public, and trample on the sensibilities of a helpless Unitarian minority.

The eagerness with which a few deluded theologians snap at this bait, is no indication of the disgust, with which it will be rejected by the very public it seeks to beguile. The ominous restraint which accompanied the hearing of the discourse, and withstood its stormy attacks on the admiration of the audience, indicated sufficiently the value assigned to the author's profession of faith.

We cannot recommend the orator to his new theological friends, and, certainly, shall never purpose to reclaim him. In the Church of the Future—that castle in the air to which he manifestly belongs—we hope he may find better society than Arius, Priestley, or Belsham, and escape the malignant influences of English Unitarianism, and the rejecters of the Triune and Incarnate God.

WATERVILLE COLLEGE.

The annual catalogue of this institution for the present year has made its appearance, showing several gratifying features: 1. Its neat and tasteful mechanical execution. 2. An excellent course of study and selection of text-books, thorough, systematic, and practical. 3. An able and working faculty, men of tried worth and zealously devoted to their calling.—Young men intent upon proficiency in the Greek and Latin languages must enjoy a special advantage, under the immediate instruction of one whose long experience, as various proofs declare, has rendered him so thoroughly qualified in that department. 4. Students numbering nearly 100,—all but two, in the regular classical course, and freshmen the largest class,—ample facilities being provided, too, for any who by a *partial course* wish "to fit themselves for mercantile, agricultural, or any of the other active pursuits of life." 5. Not least, the encouraging fact of the great majority of students belonging to the State, thus showing the good repute of the college at home, and its success in doing home work. Railroad facilities from every part of New England furnish an easy access to young men abroad, who wish to avail themselves of excellent collegiate advantages, at a comparatively cheap expense, amid good moral and social influences. Waterville deserves, what is no doubt destined, a noble future.

MINISTERS AND CHURCHES.

Zion's Herald publishes a letter from Rev. George Fletcher, dated at Poplar, near London, in which the venerable man states that he is in the 108th year of his life. He adds that he is still able to preach, and is invited to do so by different denominations from all parts of England.

It is stated that Dr. Ives, late Bishop of the Protestant Episcopal church of North Carolina, has been appointed Professor in the Catholic College at Fordham, near New York.

P. P. Shirley was ordained a fortnight since pastor of the Baptist church in Grafton, N. Y. Sermon by Rev. G. C. Baldwin, D. D., of Troy. Charge by Rev. J. G. Warren, of the same city.

Rev. I. Clarke, of Rockford, Ill., has been invited by the Baptist General Association of that State, to become its General Agent. He has accepted the invitation, and the Christian Times regards the event as the promise of a new era in the department of Domestic Missions in that State.

We learn from the New York Recorder that Rev. Josiah Hatt, late of Hoboken, was installed pastor of the Baptist church in Morristown, N. J., a few days since.

Rev. H. C. Fish, of the First Baptist church, Newark, N. J., delivered a valuable discourse upon Individualism, considered as an Element of Power in the Christian Church, from 1 Peter 4:10.

President Bacon.—Rev. Dr. Joel Bacon has resigned the Presidency of the Columbian College in Washington. A successor has not been appointed. "Dr. Bacon," says the N. Y. Observer, "is an amiable man, and an excellent preacher. The number of students in the College is small, there being no State influence or feeling for it, and no advantage in its proximity to the general government. Yet the institution has graduated some fine scholars and useful men. It is under the control of the Baptists. Its income from funds is about $4,000 per annum. It needs an endowment of $100,000, and there are wealthy Baptists in this region abundantly able to furnish it. A number of students converted during the past year are expected to enter upon the ministry of reconciliation."

Rev. Samuel Adsit, Jr., has removed his residence from Sennett to Auburn, N. Y. Mr. A. is engaged in an agency for the American Bible Union. Correspondents will please address him at Auburn.

Rev. C. E. Brown, late of Norway, N. Y., has accepted the pastoral charge of the Baptist church in Fenner, Madison County, and requests his correspondents to notice the change.

A correspondent of the Puritan Recorder says that on the 15th of October a Congregational church was organized in Lawrence City, Kansas. The church was organized under a large tent, by the direction of Rev. Mr. Lum, of the Kansas City Mission. The society is to be known as "The Plymouth Church of Lawrence City."

The Christian Secretary says the spire of the South Baptist church, Hartford, was completed on Thursday last, the 16th inst. It is two hundred and twenty-six feet high—of graceful proportions, and is quite an ornament to the city.

The Baptist church, Stonington Boro' have completed the enlargement of their meeting-house. It was recently re-opened for religious worship.

Rev. N. Boughton, formerly pastor in Governeur and Frankfort, died at his residence in Wisconsin, a few weeks since. His disease was bronchitis ending in consumption.

W. J. Goldsborough was ordained at the call of the Middle Fork church, Ohio, a few days since.

First Baptist Church, Chicago.—We learn from the Christian Times, that on the second Sabbath of the present month the First Baptist church, Chicago, dedicated to the worship of God their new house of worship corner of Washington and La Salle streets. The pastor, Rev. J. C. Burroughs, preached the sermon; Rev. Dr. Everts, of Louisville, offered the prayer of dedication, and preached in the evening. Rev. Mr. Weston, of Peoria, and Rev. L. Raymond, also assisted in the services. Hon. J. H. Woodworth, one of the trustees, then made a statement in regard to financial matters. The church cost $25,000, of which $20,000, the extent of the estimate, had been raised, leaving $5,000 to be provided for. A subscription for this object was opened. At the close of the evening services it was announced that the subscriptions towards paying off the $5000 indebtedness, taken during the day, amounted to $3500, with a pledge from an absent member of the church for $1000. The prospect—the almost certainty—is that the society, will have their elegant house of worship entirely free from indebtedness.

Recognition in Roxbury.—Rev. W. M. Guilford, late of Sterling, Mass., was recognized as pastor of the Tremont church, Roxbury, on Sabbath evening last. The following order of service was observed: Reading the Scriptures by Rev. Henry Clark; Prayer by Rev. Dr. Peck; Sermon by Rev. Baron Stow, D. D., from 1 Cor. 1:18—"The preaching of the cross is to them that perish, foolishness;" Prayer of Installation by Rev. J. M. Graves; Hand of Fellowship by Rev. T. D. Anderson; Address to the church by Rev. T. F. Caldicott, D. D.; Benediction by the pastor.

All the exercises, including a highly evangelical and impressive sermon, were heard with deep attention by a large congregation. The settlement of Mr. Guilford among this people has been marked by much harmony and hope. He engages in a field of service which, while having, like all other fields, its difficulties, is not without the promise of large returns under the blessing of God. An earnest band of co-workers will yield him, as they did his predecessor, a hearty support. May permanent results for good come from this union.

East Haverhill, Mass.—The pastor of the Baptist church at this place, Rev. Addison Brown, writes that the revival among his people of which we were informed six weeks ago, is still progressing. The meetings are well sustained, the converts willing to labor, and inquirers are still asking the way of salvation. Twenty-five have been baptized, and more than forty others give increasing evidence that they have commenced the Christian course. More than twenty heads of families are numbered among the converts.

RELIGIOUS SUMMARY.

Rev. Amos Sutton, D. D.—A correspondent of the New York Baptist Register, who writes from Boston, says: "Many of your readers will be deeply afflicted in learning that Rev. Amos Sutton, D. D., of the English General Baptist Mission, Orissa, is no more. That devoted Christian, that indefatigable missionary, who for so many years has proclaimed the gospel of Christ under the shadow of the great temple of Juggernaut, now rests from his labors. He died in August last, after a brief illness. May his mantle fall on many a young Elisha! Though separated from his associates in labor on earth, he is united with that larger band who have entered into rest, where he realizes the truthfulness of his own sweet lines:

"No lingering look, no parting sigh,
Our future meeting knows;
There friendship beams from every eye,
And hope immortal grows."

The same letter states that Rev. J. M. Haswell, of the Burman Mission, according to last advices, had been confined a month from indisposition. His physician fears that tubercles are formed on his lungs. Mr. H. took a severe cold, but continued to hold meetings and to preach every evening, until he could do so no longer.

"The Things that Make for Peace."—A strong desire for peace is professed by S. S. Cutting, on the part of the American and Foreign Bible Society, and reciprocated by Wm. H. Wyckoff, on the part of the American Bible Union; but in their views of what is necessary to a consummation so devoutly to be wished, they seem to be as wide asunder as ever. What the former proposes is, that differences of opinion on the question of revision be mutually tolerated, and that the two Societies unite in fixing such limitations as will prevent a conflict of operations. The "side issue," as he calls it, of the removal of the Home Mission Board to the building in Nassau street, owned by the American and Foreign Bible Society, he would not have brought within the terms of pacification. The latter, on the contrary, perceives in the agitation of this removal project, the principle occasion of the revival of a controversy which was fast subsiding; and believes the occupancy by the Home Mission Board of an independent location, to be the first thing necessary to the restoration of harmony. The effect of the correspondence, thus far, seems to have been to embitter the strife, instead of allaying it; and the probability of a still further division of the denomination, by the organization of a new Home Mission Society, is in an equal degree increased.—*American Baptist.*

Baptism of Swedes.—An interesting baptismal scene occurred, says the Christian Times, at the First Baptist church Chicago, on Sabbath of last week. Of the four persons baptized three were Swedes, making about twenty-five of this interesting people who have been added to the First church since bro. Fisk commenced his labors last November. At the water, and also at the communion afterwards, this company of disciples, embracing Swedes, Norwegians and Danes, united in singing one of their hymns in their own language, the rest of the church afterwards singing one of ours. It is contemplated soon to organize an independent church of Scandinavian Baptists, and to ordain brother Fisk as their pastor.

South Bainbridge, N. Y.—Eighty-four have been baptized this season. The pastor writes to the Baptist: "There were some remarkable candidates yesterday, who went down into the water,—one couple over seventy years of age; another brother near seventy; and two invalid sisters who have been confined to the house, one a few weeks, the other many months, using a crutch. The exhortation given out by the former on the banks of the beautiful Susquehanna, to hundreds of bystanders, we think will never be forgotten, or the strong faith of the latter as she stepped into the water in the strength of the Lord. She said, 'How good it looks,' and as she arose in the likeness of the blessed Saviour, exclaiming, 'Glory in my soul,' and then singing, 'We are going home,' while coming up out of the water, joined by the throng, an impression was made that will not easily be erased."

Sabbath Desecration.—We observe that one of our minor theatres, in Chatham street, is now kept open on Sabbath evening, for some kind of performances. The bills say "Sacred concert of vocal and instrumental music." The addition of the word "sacred" to Sunday evening concerts at such a place, cannot deceive anybody. Music is sacred only when it is employed in praise and fervent adoration of the Almighty. If the authorities of this city countenance or permit vocal and instrumental performances in our theatres on Sabbath evenings, under the delusive name of "Sacred Concerts," the next step will be the introduction of comedy and farce, under, perhaps, the title of "Moral Dramas."

So far the New York Sun. The Newark Sentinel says, "We take the liberty to go farther, and inquire, why object to the prosecution of their vocation by theatrical and musical people, and yet tolerate fruit selling in the streets, newspaper traffic by public outcry, the cigar trade in open shop on the Sabbath, not to mention liquor dealing, which all but the worst men reprobate, together with other abuses of the day? Are "Sacred Concerts," as they are termed, the worst profanations of Sunday, that we witness?"

"Good men," adds the Sentinel, "should not content themselves with strong protests against immoralities, because they happen to be practised by the few, and hold their tongues about vices that are sanctioned by many and powerful names. Those who assume the chair of the moral professor should have courage, when it costs something, and may lead to pecuniary sacrifices and unpleasant censures. We want brave men to speak of social evils as they deserve, without fear or favor, administering the lash most freely upon such offences as are practised by the greatest number, by high men, as well as low men; by those who find in immorality a charm; by those who turn it to a profit."

Distribution of the Bible in Spain.—The recent revolution in Spain is opening a door for the free circulation of the Bible in that priest-ridden country. A letter from Rev. George Alton, Methodist Missionary, of Gibraltar, to the Wesleyan Magazine, bearing date August 17th, says:

I have the great pleasure of informing you of an enterprise, which has been so far successful, in the interest of religion in distracted Spain.

For several days there has been entire freedom of communication with Gibraltar, and all descriptions of merchandise were taken into the country without impediment of any kind. I felt that an opportunity so favorable for the distribution of the Scriptures and other religious books, ought not to be allowed to pass unemployed; and I at once made arrangements for dispatching as many of such publications as I had available.

You will be glad to learn that I succeeded in introducing the following numbers, namely:

Bibles, Testaments and select books of Scripture, 1,7[illegible]
Liturgies, and Family and Private Prayers, . . 4[illegible]
Religious Tracts, Pamphlets, and larger works. 1,0[illegible]

making a total as above, of upward of five thousand copies of the Scriptures and religious books sent into Spain. An agent was employed to pass them into the interior, and a great portion of them are already widely distributed.

Union Baptist Sabbath School.—The eighteenth anniversary of this school was held at the church in Merrimac street, on the 19th inst. The galleries were occupied by the teachers and scholars connected with the school, of which 500 were present. A report from the Secretary stated that there are connected with the school 50 classes of teachers, and 500 scholars. They have 10 [illegible] classes which form one-fifth of the school, and one infant class, numbering some 75 members. A great degree of missionary interest has been manifested in the school during the year. One of the teachers is preparing himself for the foreign service, and expects to engage in the same the coming year, under the auspices of the "Am. Baptist Missionary Union." The means of preparing himself is generously furnished by the Young Men's Missionary Society, connected with the school. A heathen boy, named William Howe, is being educated and fitted to become a preacher among his own countrymen at Nowgong, Assam. His expenses are paid by this school. Quite a number of those connected with the school spend a portion of their time in visiting the families in the north part of the city and gathering in the children. A class of German girls have been collected during the year, and are taught by a teacher acquainted with that language.

At the close of a very interesting address from the pastor, Rev. Wm. Howe, Mayor Smith, who was present, came forward and made a few remarks expressive of his sympathy in the Sunday-school cause and of his pleasure in being present. The singing was performed by the scholars. Altogether it was an occasion long to be remembered by those who were present.

Premium Tract.—Rev. Messrs. Asa Bronson, E. Thurston and E. B. Bradford, of Fall River, were some time since appointed a committee to award a premium on the Scriptural and Political Remedy in the North in the present crisis on Slavery. The premium offered for the best tract, in the judgment of the committee, was $100. Several manuscripts have been received, but no one exactly comes within the terms of the offer which required the tract not to exceed twelve pages. The following is the renewed proposal of the gentleman who made the original offer.

The subscriber, in view of the above decision, regretting the limitation originally set to the tract, as to number of pages, would hereby renew his offer of a premium of $100, for the best tract on "The Scriptural and Political Remedy for the North in the present crisis on Slavery."

The proposed tract must be original, not exceeding thirty-six pages 12mo., and be deemed by the judges worthy of publication. The manuscripts must all be in by Jan. 1, 1855. The same gentlemen, Rev. A. Bronson, Baptist; Rev. E. Thurston, Congregationalist, and Rev. E. B. Bradford, Methodist, all of this city, have kindly consented to act as judges.

Manuscripts to be directed, post paid, to the subscriber, at Fall River, Mass.

THOMAS BOARDMAN.

Black River Academy, Vt.—The site of the seminary is in the pleasant village of Ludlow, [illegible] east of the Green mountains. A neatly printed catalogue for 1854, states that Moses Burbank, A. M., Principal, with William W. Howard, A. B., teacher of Mathematics and Natural Sciences, and four male and four female assistant teachers. Miss Sarah [illegible] Brintnall is Preceptress of the female department. Two hundred and seventy-eight students have been connected with the Institution during the year. We have been favored with a personal acquaintance with Mr. Burbank, the Principal, who has had a large and successful experience in teaching in this State and elsewhere. We hope to hear of the continued prosperity under his direction, of this important educational Institution.

The Independent.—"A Reader" calls our attention to an article in the Independent of the 16th inst., on Infant Baptism, particularly the expression "The sectarian narrowness of the so-called Baptist churches." This unmannerly fling of our distinguished contemporary did not escape notice. Such a protruding of "sectarian" horns was hardly looked for in that quarter.

The Press in New York.—A correspondent of the Congregational Journal who writes from New York, says:

"In this city there are 150 newspapers printed and about 100 periodicals. There are five Sunday papers circulated to help the devil on with his soul-destroying work. Of these papers, 15 are dailies and have a circulation of 130,000. Some of them are circulated in the country; but there is one paper for every ten inhabitants of this city circulated. London has but ten dailies, and the circulation is only one for every 85 inhabitants. The Sun has the largest circulation in and out of the city. The newsboys informed me, the other evening, that they sold the largest number of the Herald—not a very good compliment to the city, though it is very natural for a rum city to support a rum paper. It is quite surprising to see the quantity of newspapers that are poured from the press every day. Their influence is extremely powerful. Multitudes have no other reading to enjoy. Would that the secular newspaper press were what it ought to be!

Presbyterianism in Scotland.—The census in Scotland has lately been taken, from which it appears that in that country is the most thoroughly compact body of Presbyterianism in the world. The approximation to religious unanimity is greater in Scotland, than in any other country. On the morning of the census Sunday, there were in all 948,951 persons at church. Of these 820,000 were Presbyterians, and 120,000 belonged to various other sects, amounting in all to about thirty. Scarcely more than eighty of the population dissent from the Presbyterian polity.

Dr. Wood's Will.—The papers state that the late Rev. Dr. Woods gave in his will six hundred dollars in sums of one hundred dollars to six benevolent societies; he also directed that there should be no inscription on the stone which may mark the place of his grave, except the following:

"Rev. Leonard Woods, D. D., born in Princeton, Mass., June 19, 1774; graduated at Harvard College, 1796; ordained as minister of the gospel at W[illegible]

Newbury, in 1798; inaugurated as Abbott Professor of Christian Theology in 1808; resigned his office in 1846; died ——, aged —."

NEW LONDON LITERARY AND SCIENTIFIC INSTITUTION.—The Catalogue of this Institution for 1854, is a neatly printed pamphlet of twenty-four pages The whole number of different students for the year is 335. Males 195, females 140. The average attendance has been 120. This is certainly a good beginning. George W. Gardner, B. A., is Principal, Ephraim Knight, M. A., is Associate Principal, Horatio N. Twombly, B. A., Assistant. Besides, there is a teacher of penmanship. Miss Mary J. Prescott is Principal of the Female Department, besides whom there are in the department five teachers, showing a very full and complete corps of instruction. We have received from Mr. H. Roberts for the committee, a report of the last examination of the Institution, from which we learn that this was conducted by him, Rev. O. Ayer, of Claremont, and Rev. H. F. Lane, of New London. One hundred and ninety students of both sexes were present. As was indicated in a report printed at length in our columns in August last, this examination was highly satisfactory. Most of all, some twenty-five members of the school have, during the term that has just closed, "experienced the renewing of the Holy Spirit."

COMPLACENT.—At the autumnal meeting of the English Congregational Union, the Rev. Dr. Legge, a prominent minister of that order, glorified his denomination after the following fashion: "I do thoroughly believe—and I flatter myself that you believe it too—that Europe is the heart and soul of the world; that England is the heart and soul of Europe; and that Congregational Dissenters are the life and soul of England!" This reminds us of the style and logic by which a self-complacent Frenchman proved to his own satisfaction that he was the handsomest person in the world. Europe, said he, is the finest quarter of the world; France is the finest country in Europe; Paris is the most beautiful city in France; Rue —— is the handsomest street in Paris; my house is the best in that street; and the handsomest thing in my house is myself!

CORRESPONDENTS' VIEWS.—Some readers conclude that the views of correspondents are those of the paper, simply because they are admitted to its columns. This is an error. No intelligent, independent journal holds itself thus responsible. On the first page of this week's issue will be found an expression of our correspondent in New York, approving of the long discussion for peace, now going on in that city. This so far as one side is concerned, strikes our correspondent with favor. In this we cannot at all concur with him. It should be understood that correspondents are entitled to a degree of latitude in the utterance of their own convictions.

NEW PRESBYTERIAN PAPER.—The St. Louis Presbyterian, says the Presbytery of New Albany, at their late meeting, passed the following resolution:

Resolved, That this Presbytery will cordially cooperate with the Presbyteries in the Synods of our northwestern States in the support of a weekly religious newspaper, to be published in New Albany, Cincinnati or Indianapolis.

So it appears, says the Western Watchman, that neither the Presbyterian Herald, of Louisville, nor the Presbyterian of the West, of Cincinnati, can answer the purposes of this Presbytery. Local interests and prejudices have done and are doing more to cripple the energies of the Presbyterian church in the West than all other causes. It has been impossible to secure union either in building up institutions or in sustaining newspapers. This is the more remarkable, since there exist amongst us no theological differences.

☞ Rev. William Howe baptized four persons last Sabbath at the Union church, Merrimack street.

WEEKLY SUMMARY OF NEWS.

LATER FROM EUROPE.

THE Collins steamship *Baltic*, from Liverpool 15th inst., reached New York Nov. 26.

The news of the massacre of the English light cavalry under Lord Cardigan is confirmed. They charged upon a Russian battery of thirty guns, and so less than 400 were killed outright, only two hundred returning. Since then there has been incessant and sanguinary fighting. The allies in point of numbers are now overmatched, and urgent requests have been sent for instant reinforcements. Fifty thousand French troops are to be instantly sent to Sebastopol, and every available steamer has been taken up by the French and English governments. On the 4th of November, there was a sanguinary engagement, and on the 5th, a terrible combat, including a sortie and general attack by Menschikoff's whole army. The battle lasted from daybreak until 4 P. M. Both sides claim the victory. The English took some hundred prisoners. The Russians stormed several batteries and silenced the guns. The loss of the Allies was 5000; that of the Russians 8000. The Czar's two sons were in the battle. On the 6th the battle was resumed by the Russians, but the result is yet unknown. The Allies are preparing to storm Sebastopol before the Russians can recover their losses, and a practicable breach has been effected.

The disastrous result to the English in the battle is confirmed. The great carnage was owing to the misconstruction of an order from the Commander-in-Chief, that Lords Cardegan and Lucan rode the light horse over a plain a mile and a half in length, exposed to a cross fire, fall at a Russian battery of thirty guns. The attempt was madness, and the result destruction. Out of 607, only 198 returned, and these must also have been destroyed, but for a magnificent charge to their rescue by the heavy dragoons, and the brave stand of the Highlanders, by which the day was redeemed.

BANVARD'S PANORAMA OF THE HOLY LAND.—It gives us pleasure to announce that Banvard's Panorama of the Holy Land and of Jerusalem is now on exhibition at the Horticultural Hall, this city. It is said to cover four times the canvas of his famed Panorama of the Mississippi River, which was seen by multitudes in this and other cities. The pilgrimage to the Holy Land presents in detail all the Mountains, Lakes, Cities, and Rivers mentioned in the Bible, and the localities hallowed by the footsteps of Christ and his Apostles, all being painted from elaborate sketches and drawings made by Mr. Banvard, personally. We have seldom if ever invited the attention of the reader to an exhibition which both from its nature and the manner of its execution, is better adapted to interest and impress the beholder. The name of the artist is already a household word among us, and his skill needs no new guarantee. The exhibition is on each evening of the week, commencing at half-past 7 o'clock, and on Wednesday and Saturday afternoons commencing at 3 o'clock.

BOSTON PROVIDENT ASSOCIATION.—The third Annual Report of this useful institution has been issued. Hon. R. C. Winthrop is President, and F. B. Woodward is Secretary and General Agent. The whole number of separate families aided during the year is 2,183, viz: 620 Americans, 1,563 Foreign.

Number of applicants referred to the Central Office, 1,433. Receipts as per Treasurer's Report, $5,938 81; expenditures, $7,791 49; showing an excess of expenditures over receipts of $1,852 68. In the receipts is included the very generous donation, by Miss Agnes Robertson, of $400.25. Of this sum, $360.25 were the proceeds of a complimentary benefit; and $40 a separate private donation. The report also expresses thanks for the donation of 490 bags of flour by the Suffolk Company Mills. Received in midwinter it was not only a very valuable, but most timely addition to the means of the Association. Articles of clothing distributed, 1,013.

SLAVE KIDNAPPING AND MURDER.—We learn from the Dayton (O.) Gazette that McCord who was tried last week at Xenia for causing the death of a negro, several months ago, while attempting to kidnap the poor fellow, was found guilty of murder in the second degree. He is sentenced to transportation for life. McCord, riding in a buggy, overtook the negro, who was afoot, and invited him to ride. Being then in an anti-slavery neighborhood, it was agreed between them that the negro should represent himself as a fugitive slave, McCord passing for an agent or conductor of the underground railroad—the firm being organized for the purpose of "making a raise" out of such benevolent persons as they might chance to meet. The business, however, did not prove very lucrative; when McCord took it into his head that he would kidnap his comrade and sell him. He resisted however, and in the scuffle was struck upon the head, and so injured that death was the consequence.

A STEAMBOAT DISASTER IN THE HARBOR.—A disaster of a tragic character occurred in Boston Harbor on Friday evening, resulting in great loss of property, the death of three persons, and the serious injury of several others. Steamer Ocean, Capt. Donovan, left her wharf on Friday evening at 5 o'clock, having on board between 70 and 100 passengers for Bath, and when a few miles down the harbor, she came in contact with the English steamer Canada, the Canada striking the Ocean fore on, abaft the larboard wheel, cutting her completely down to the water's edge. The express room on deck was also broken into by the Canada, and the stove upset, setting fire to the deck and everything in the room.

The fire spread, and in a few moments the boat was enveloped in flames. Great consternation prevailed among the passengers, and everything was in confusion. The Forest City ran to the burning wreck, and sent her boats to the assistance of the Ocean. After saving all the lives possible, she returned to the city with Capt. Donovan, F. N. Kimball, clerk of the Ocean, about 12 or 15 of the passengers, and a portion of her crew; also three bodies—a man apparently about twenty years of age; a woman and a pretty little child about two years old.

Mr. Hiram L. Wing, who was severely burned at the time of the collision, died at the Hospital. The three bodies brought up by the Forest City have been identified;—the man, as Jabez Roberts, of Maine; the woman, as Mary Doherty, and the child as Clara Smiley, of Bath, Me.

MUNIFICENT DONATIONS.—The city of Boston may point with pride to the list of donations which we subjoin, amounting in the aggregate to the noble sum of *two hundred and ten thousand dollars* made from the estate of the late Samuel Appleton, by his executors, in accordance with his wishes. The distribution, especially in connexion with the accompanying remarks, is, we think, eminently judicious; not only of a nature likely to be highly beneficial to the community, but further to promote precisely those objects which from one or another cause might have escaped attention. We copy from the Transcript:

The Trustees under the will of the late Samuel Appleton, received stocks which at par amounted to $200,000, and were appraised at $202,100. These stocks have been distributed by them in accordance with what they know or believed to have been his wishes, in the following manner:

To Harvard College for the erection of a Chapel, stocks valued at $50,000. The Boston Athenaeum, 25,000. The New Ipswich Appleton Academy, 20,000. The Sailors' Snug Harbor, in Boston, 20,000. Dartmouth College, to complete the Appleton Professorship of Natural Philosophy, 10,000. Amherst College, for a Zoological Cabinet, 10,000. The American Academy of Arts and Sciences, as a fund for publication of their transactions, 10,000. The Massachusetts Historical Society, as a publishing fund, 10,000. The Industrial School for Girls, located at Winchester, 10,000. The Massachusetts General Hospital, as an addition to the Appleton fund at the McLean Asylum for the Insane, 10,000. The Trustees of donations for Education in Liberia, 10,000. The Lawrence University of Appleton in Wisconsin, 10,000. The New England School of Design for Females, 10,000. Total, $210,000.

ROMANISM IN HARTFORD.—A controversy illustrative of the present attempts of the Romish hierarchy to control the temporalities at their church, has lately arisen in Hartford, and reached a fatal issue. For eighteen years Father Brady had been the priest of a parish in that city, which had grown on his hands to great magnitude and importance. Then came a Bishop, and put on airs in relation to church and other property, to which the priest declined to submit. The priest was deposed, and died of cholera, alleged to have been brought on by a broken heart. Burial for him in the church-yard was refused by the Bishop, and even the church doors were closed, that mass should not be celebrated over his remains. But the laity rose in rebellion; they dug his grave even a second time in defiance of the Bishop, and found a priest who dared to say mass, notwithstanding the inhibition. The excitement was intense, and the conduct of the Bishop was universally reprobated.

RUSSIA.—If we are to trust the St. Petersburg Journal, the Emperor of all the Russias seems by no means inclined to give in. The Russian Court Organ, in its number of the 20th October, contains the following paragraph:

"It is Russia's holy duty to establish and consolidate the dominion of Christianity on the Bosphorus. Finally, the Emperor, as the strong rock and defender of Europe, has to fulfil the lofty mission of consolidating European conservatism.

To obtain this object Russia must carry on an obstinate war, which will break down England's avarice, and unconditionally terminate Turkish insolence."

ESCAPE OF A NOVICE FROM THE ROMAN CATHOLIC SISTERHOOD.—BALTIMORE, 22d.—Considerable feeling has been excited in this community in regard to the escape of a novice from the Roman Catholic Sisterhood at Emett's Bay. She was named Josephine Bankley, and had not completed her probation. She escaped at 3 o'clock on the morning of the 10th inst. She is the daughter of Joseph Bankley Esq., of Norfolk, a Protestant. Since she became a novice she has been doing duty at St. Joseph's Seminary, and has taught music there for the last ten months.

Some months since, it is reported, she wished to dissolve her connection with the sisterhood, and expressed a desire to return home. She then wrote a letter, addressed to her father, and it was destroyed before her eyes, and she was compelled to write another, in a different strain, declaring the satisfaction she felt in being where she was. This letter deceived her father as to the true facts of the case, and all his letters in return to his daughter were consequently handed to her unopened. Aware, at length, that she was a prisoner, Miss Bankley determined to escape, and finally succeeded in doing so by climbing through a sash over the door of her place of confinement. She then walked ten miles to Cresgerstown, where she communicated with her father, who came to her aid. These facts have been fully related by herself, and are therefore perfectly reliable.

ALLEGED ATTEMPT AT ABDUCTION.—The Bee narrates at length, an attempt on the part of Eliza Colbert, a Catholic, living in Charlestown, to abduct from her residence, with Mr. Henry Slade, in Pearl street, Chelsea, a cousin, 14 years of age, named Mary Josephine Colbert, who recently abjured the Roman faith, and is about being united with the Methodist church, into whose communion she was a month since baptized. Constable Cady, of Chelsea, found the girl detained at Charlestown, whither she had been decoyed in hopes of receiving a letter from her sister, who was said to be residing at Springfield, which statement, however, was untrue. Mary, who is represented as a promising convert, adheres to her Protestantism. Prior efforts have been made to change her determination.—*Telegraph.*

A HERO.—A correspondent of the New York Times records a deed of magnanimity that rivals Sir Philip Sydney, who when mortally wounded on the field of Surphen, took from his lips the untasted cup of water, and gave it to a poor soldier who was carried by, saying, "thy necessity is yet greater than mine."

John Martin, a brakeman, was mortally wounded by the railroad collision in Canada. When they came to his assistance he said: "Never mind me—help those who are living, for I am done for." Some what later, upon bringing him a drink of water, he asked Meagher to turn him on his side a little more, so he might die quietly. "Never mind me—help those who are living."

☞ THE BOSTON REPRESENTATIVES.—A correspondent of the Post gives the following list of the professions of the Representatives elect from this city: Doctors 5; printers 4; tailors 2; masons 3; carpenters 3; clerks 3; marketmen 2; flour and grain dealers 2; paver 1; sea captain 1; corn merchant 1; oil dealer 1; ship chandler 1; melodeon manufacturer 1; silver smith 1; Methodist minister 1; fish dealer 1; pile driver 1; sausage dealer 1; attorney 1; well digger 1; gilder 1; coffin maker 1; tavern keeper 1; painter 1; "K. N's" in business, 3.

NEW ENGLANDERS IN KANZAS.—Rev J Gilpatrick, who is well known in Maine and other parts of New England, was one of a party who recently went from among us to Kansas. The close of a letter written by him to Zion's Advocate, given below, will be found interesting:

It may be proper to say that our party are from all the New England States and from New York, and perhaps some from other States. From Maine there are about fifty. A pretty good beginning for our State. We have nearly or quite all callings and professions among us, and a goodly number of decided Christians, of several religious denominations. Already I have become acquainted with about twenty Baptist church members.

So far as I can judge from my short acquaintance with the party, they embrace a large amount of intelligence, energy, kindness, perseverance, and peaceful, but unyielding purpose to counteract the purposes and plans of the slaveholding power. A battle is to be fought upon these prairies of the far West, which is to decide the fate of unborn millions as to their personal liberty, or unmitigated and hopeless bondage. Who can feel indifferent as to the result? The forces are collecting rapidly—the hour of contest is coming on. Let all who can, *pray to the God of all grace to give us the victory.* Yes, pray, friends of justice and humanity, pray that this fair land of Kansas may not be doomed to slavery;—that the counsel of the wicked may come to nought, the foul-hardy attempt to extend human bondage be thwarted, and its authors be clothed with shame! Remember we plead the same cause which Moses plead, at the foot of the Egyptian throne, and which he gained at the throne of Heaven. The battle, I say, is to be fought. I trust in God it may be bloodless, and the victory not less signal than has been and is being secured all through the free States, over faithless rulers, and traitors to liberty. When the first election in Kansas will come off is not yet known—probably the fall. Then will come the "tug of war." Again, I say to all who fear God, and love man, pray for us.

The navigation of the Missouri river is very difficult, on account of the numerous sand-bars upon which steamboats are liable to run aground. By this means we were detained in one place nine hours, and often for a shorter time. The whole distance from St. Louis to Kansas City, by the river is 444 miles. Our progress is not rapid, but safe and pleasant in a good degree. We have frequent opportunities for maturing plans for operation in the future, lectures on temperance and other topics, and devotional exercises every evening.

Saturday evening, Oct. 28th. At about six o'clock we arrived at the place of destination—Kansas City, which is a short distance from the mouth of the Kansas river, and about the same distance from the territory we propose to inhabit. Here we disembark with abundant occasion for devout gratitude to the Father of all mercies, that, though exposed to evils which have so often overtaken others in the most appalling form, we are all unharmed, and in pretty good health and spirits.

LORD JOHN RUSSELL ON ENGLISH HISTORY.—A late number of the London Times contains the report of a speech made by Lord John Russell at a literary *soiree* in Bristol. Its leading feature is the assertion that there is an important branch in English literature yet to be filled up,—that void being the want of a good history of their own country. He spoke depreciatingly of Hume, for his notices of the character of Shakspeare and others, and denounced him, in a religious aspect, as the sceptic of sceptics.

NATIONAL STATISTICS.—The Washington correspondent of the Courier and Enquirer says:

"An informal summary of the annual commerce and navigation reports, has been prepared for the use of the Secretary of the Treasury, from which it appears that the imports of foreign merchandize during the fiscal year ending June 30, 1854, were a fraction over $300,000,000. The exports of domestic produce were between $250,000,000 and $260,000,000. The exports of breadstuffs and provisions were somewhat in excess of $50,000,000. The difference between the imports and exports was made up in California gold, stocks, and mercantile obligations. The revenue from customs, as before stated, was about $65,000,000, and from all other sources $8,000,000.

JUDSON'S HOTEL DESTROYED.—Judson's Hotel, No. 61 Broadway, between Exchange Alley and Rector street, was with its contents, almost entirely destroyed by fire on Monday morning last week. The entire loss is estimated at about $70,000. The building was of brick, five stories in height, front on Broadway, and extended through to Trinity Place.

IMPORTANT DECISION.—Judge Drummond of the U. S. Circrit Court for Illinois, recently decided in the case of Joseph C. Mitchell, free negro, vs. Charles H. Lamar, that a free negro was not a citizen of the United States, and therefore not entitled to maintain a suit before the U. S. Circuit Court. It is stated that Judge McLean coincided in the opinion of Judge Drummond.

LUMBERING ON AN EXTENSIVE SCALE.—The Portland Advertiser gives an account of a mammoth lumbering establishment recently completed by C. S. Clark & Co., of that city, on the St. Francis River, six miles beyond Sherbrooke, C. E. These mills, it is said, will saw in a season (working day and night) 20,000,000 (twenty million) feet of long lumber, and two trains a day will be required to get this lumber to Portland, whence it will be shipped to all parts of the world. To accommodate this business, the proprietors have leased a large wharf in Portland, capable of allowing ten vessels to load at one time.

—"I have heard," says Mr. Henry, "of a married couple, who, though they were both of a hasty temper, yet lived comfortably together by simply observing a rule on which they had mutually agreed. Never to be both angry together."

MASSACHUSETTS LEGISLATURE.—Four of the six members, originally supposed to be Whigs, turn out to be Know Nothings, the Whig strength in the House is therefore reduced to *two*.

BIBLE REVISION SOCIETY.—A Bible Revision Society has been formed in Baltimore, of which Rev. Dr. Fuller is President.

MARRIAGES.

In this city, by Rev. Dr. Stow, Mr. George E. Brigham, of Quincy, to Miss Martha Wyman, of Roxbury.

In this city, by Rev. Wm. Howe, Mr. Henry S. Hayden, of Nova Scotia, and Miss Sarah Scott, of Boston.

In West Roxbury, by Rev. Rufus Phatler, of New York, Mr. Andrew Fuller Jr., of Weston, and Miss Charlotte A., daughter of Dea. A. F. Penniman.

In Dorchester, by Rev. A. W. Chaffin, Mr. Edward Perry and Miss Elizabeth E. Wendt; Mr. Darling Trafton and Miss Sarah Shaw; Mr. Albert W. Bird and Miss Lydia Ann Bird.

In Savoy, by Rev. Amos Deming, Mr. Mark Deming and Mrs. Mary E. Codding.

In Cornville, by Rev. H. B. Foskett, Mr. George E. Stewer and Miss Roxalina S. Newton, all of Southport.

In Calais, Me., by Rev. Edward C. Mitchell, Mr. John A. Foster, of C., to Miss Elizabeth A. Campbell, of New York city; Mr. Benjamin Bidwell Parker to Anna Taylor, both of Oak Bay, N. B.; Mr. James Paine and Miss Sarah Boone.

DEATHS.

In Athol, Francella A., daughter of Wm. Sumner and P. Elvira Lewis, 8 yrs.

In Methuen, Herbert Jennings, son of Rev. B. F. and Annie C. Prescott, 10 mos.

In West Newbury, Mrs. Joanna Jones, H., a member of the Baptist church in C., and during many years grievous, a member of the Baptist church in Exeter, N. H.

"How blest the righteous when they die."

In Danversport, 15th ult., Dea. ABIJAH FOSTER, 78. Dea. F. was a descendant of the Pilgrim family, in Dorchester, Mass. He made a profession of his faith in Christ in 1793, at the age of 17, and was the first one baptized into the church after its organization. In 1801 he removed to Wheelock, Vt., but retained his connection with the church in Danvers till 1820, when he united with the Baptist church in Lyndon, Vt. Afterwards removing to Cornish, N. H., he joined the church there, to which church he belonged till he returned in his native town in 1836, when he resulted with the church of his youth, to which he was always ardently attached. Hard by been blessed in his temporal affairs, he brought back to his native place not only the means manifest for his own quiet and comfortable support, but also wherewith to subserve the cause of Christ. But what was of more worth to the church he came back with a mind mostly matured in the doctrines of the Bible, and enriched with the word of God. But few surpassed him in their knowledge of the Scriptures. He was thoroughly scriptural in his prayers and exhortations and counsels, and served as a spiritual father and guide to many in the ti. of spiritual perplexity and need. For two or three years previous to his death he was unable to attend public worship out of the Sabbath. But occasionally up to the last few months of his life he might be seen with tottering steps forcing his way to the prayer meeting and church conference, where he would with tears speak of the preciousness of Christ. His theme from day to day was Christ and the sovereign grace of God. He viewed himself as one of the chief of sinners, and if saved at all, saved by the blood of atonement.

Though very feeble in body, it was hoped by his brethren, that he would be able to attend some of the meetings of the Association recently held with the church of which he had been so long an officer. He was therefore chosen as a delegate. But the privilege desired was not granted him. He was, however, permitted to receive the visits and to enjoy the prayers of some of his brethren from abroad. The Thursday of the week of the Association he was taken down with the lung and pleurisy fever, and on the afternoon of the following Sabbath his spirit left its shattered tabernacle of clay, to enter upon its eternal Sabbath of rest. On the following Tuesday, his funeral services were held in the church where friends and neighbors with his bereaved widow and mourning relatives met to pay their last respects to his remains. Thus our aged friend and brother has left us. His remains are now reposing by the side of the remains of many honored and useful kindred, to await the resurrection morn. Though we shall see his face no more on earth, his memory will be cherished by many who will think of him, not indeed as faultless, but as one whose life was hid with Christ in God.

In Montague, 8th inst., Miss CLARISSA J. HUBBARD, 25. Miss H. has closed a pure and useful life, and entered, as we trust, on a life never to end in heaven. Being left an orphan while yet a child, she was dependent on her own resources for support, and the commencement of her maidenhood. By close application, however, aided by the peculiar energy of her character, she was quite early in life qualified to take upon herself the responsible duties of teacher in our common schools. After several years successful experience, finding the educational system of the State demanding higher qualifications, she resolved on such acquirements as would meet these rising demands. To accomplish this, she connected herself with the State Normal School then just established at Westfield, where she so distinguished herself, that the justly celebrated Principal of that school, wished to secure her to take charge of the Model School connected with that institution. The offer she accepted, and for more than five years occupied this conspicuous station greatly to her own credit and the satisfaction of all interested. She was esteemed by competent judges, as not second to the best teachers of primary schools in the State.

Mrs. Hubbard became hopefully pious in early life and united herself with the Baptist church, with which she has continued to walk to the day of her death. She died in the triumphs of faith. To her pastor, Rev. E. Andrews, she a few days before her death, "It is a serious thing to stand between time and eternity. I stand between two worlds." Her utterance was quite broken, but after resting a time, she added, "my hope on the whole is strong. Tell my friends that the only sermons I feel is for the neglect of duty, the neglect of secret prayer. I have not meant to neglect it, but I have not always performed it, and when I have performed it, it has not always been in a proper spirit. Do impress this from me on Christians, especially on young Christians, don't neglect the closet!"

Again she said, "I cannot bear to have my friends think that I am dead. I am not dead. This old body which is now worn out I shall lay by, but I expect to be an angel of mercy still to the dear friends I leave behind." At one time her pastor repeated to her that text of David, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." She replied with great emphasis, "I know it, I feel it. This has been a great comfort to me many times during my sickness." And when the parting hour came, she died with the language of the triumphant text fainting away on her expiring breath.

In South Kingston, 8th ult., Mr. JACOB QUIMBY, 68. The deceased some fifteen years ago became a praying, spiritual and faithful Christian. About the same time his wife became a disciple of Christ, and they both were baptized by Rev. [illegible] Wheeler, and united with the Baptist church in Plaistow. From that period till his death he was a quiet and faithful follower of the Holy Obeyer. The Bible was his choicest book, which he daily read and pondered; and the throne of grace he frequently visited. His mind was strong and reflective, his judgment sound, and his thoughts original. As a Christian, he was very humble, unassuming and realized his unworthiness. From the time he became a member of the Baptist church he made it his duty to do his part, in full, in bearing the expenses of the church. He seemed to delight to give as the Lord prospered him, and was always ready to exhort and pray in the conference and prayer meetings. It is believed that he never construed any injunction of Christ for preaching and praying according to his convictions and belief. He never made the least trouble in the church or elsewhere.

Twenty years ago he adopted as his own child a little fatherless boy. They gave him many school advantages, and reared him up to be useful. At length he was converted, became a member of the Baptist church in Plaistow, and was by it licensed to preach, has since been ordained, and is now the pastor of the Baptist church in Pittsfield.

Mr. Quimby was a constant attendant upon all the means of grace. The Sabbath previous to his death he was, as usual, at the house of God and with his Sabbath school class. During his brief sickness, of four days, with typhoid fever, he was happy in the Lord and triumphed by his grace. Calmly and with upturned eyes he exclaimed, "dear Jesus, come quickly," and soon expired. J. S.

In Whitinville, 23 ult., ADELINE M., daughter of Mr. Jonathan Carr, 21. The disease which terminated her life was typhoid fever. She was the only daughter of her parents, and in an emphatic sense the stay of her mother, who being in feeble health, needed some one to aid her every day. This the daughter did with the utmost cheerfulness and skill. She had been a professed Christian some time, and adorned her profession by a consistent life. In her sickness and death she displayed great patience and strong hope in Christ. Thus in death she showed the value and power of religion. As she was lovely in life so she was in death.

In Newton, N. H., 25th ult., Miss ABIGAIL, daughter of Mr. Timothy Sargent, 18. Mr. Sargent has within a few weeks been sorely afflicted. On the 18th of September, his wife died, and on the 4th of October he conveyed to the grave the wife of his youth; and now he is called to give up to God a daughter, who by her lovely deportment greatly endeared herself to all her acquaintance. Though cut down like an early flower she was not unprepared. At the age of 14 she believed a subject of receiving grace, and was baptized and received into the fellowship of the church. It is a great consolation that though she found an early grave she is gone to inhabit a mansion prepared for her in heaven.

SPECIAL NOTICES.

☞ Advertisements, Notices, Marriages, Deaths, &c., to insure entire correctness, should reach our office by Monday noon. When practicable, it is desirable to have them by Saturday.

ALL PERSONS in Vermont, New Hampshire, or Western Maine, having money to forward for the A. B. M. Union, can forward the same to me at Westfield, Mass., or to the Missionary Rooms, 33 Somerset street, corner of Howard st., Boston. JOHN ALDEN.

MINUTES OF NEW ENGLAND BAPTIST ASSOCIATIONS WANTED. As one leading object of the Baptist Historical Society is to collect and preserve documents to illustrate the history of Baptists, the Librarian would earnestly request all Clerks of Baptist Associations in New England to forward duplicates of their last published Minutes for the Library of this Society. They will be put on file and safely preserved for future use and reference.

A. HOVEY, Librarian B. H. Soc.

Newton Centre, Nov. 29, 1854.

TREASURES of churches, Associations, and others, in the State of Massachusetts who have funds in trust for the American Baptist Publication Society, may forward them or send to the Rev. Subscriber at Newton Centre, or to Gould & Lincoln, 59 Washington street, Boston. J. W. PARKHURST.

LIFE ILLUSTRATED.—A new first-class Family Newspaper, devoted to News, Literature, Science and the Arts; to Entertainment, Improvement, Progress, &c. Published weekly, at Two Dollars a year, in advance, by FOWLERS & WELLS, New York.

THE AMERICAN PHRENOLOGICAL JOURNAL: Devoted to Phrenology, Physiology, Human Nature; to Education, Biography, (with Portraits,) Mechanism, and the Natural Sciences. Monthly, at One Dollar a year in advance.

THE WATER-CURE JOURNAL.—Devoted to Physiology, Hydropathy, and the Laws of Health; with Engravings, illustrating the Human System. It is emphatically a guide to health and longevity. One Dollar a year, in advance.

These actions FOWLERS & WELLS, 308 Broadway, New York; or, 142 Washington street, Boston. 6—4w

MESSRS. JAMESON AND VALENTINE'S EATING HOUSE.—We beg to refer our readers to the well known Restaurant of these gentlemen in Spring Lane, near the Old South Chapel, only a few doors from Washington street. Messrs. J. & V. have been persevering for these years past in their endeavors to make their place convenient and desirable to the many who are under the necessity of dining in the city. Through a strong upward tendency in the price of provisions, and when actually not meeting from its recipients the support which their exertions merit, they have held on in the firm belief that they should not fail of an ultimate reward. Their prices are as low as they can properly be placed, and we can bear testimony to an earnest and successful effort on their part to serve their increasing patronage. 25—tf

BOSTON MARKET—RETAIL PRICES

PROVISIONS				SEEDS			
Beef, whole animal, by the quarter	[illegible]	[illegible]	[illegible]	Clover, North, ⅌ lb.	13	[illegible]	[illegible]
Do. fore quarter	[illegible]	[illegible]	[illegible]	Do. Western	[illegible]	[illegible]	12
Do. corned	[illegible]	[illegible]	[illegible]	Herd Grass, ⅌ bu.	[illegible]	[illegible]	[illegible]
Do. mess, ⅌ bbl.	[illegible]	[illegible]	11	Flaxseed, ⅌ bu.	[illegible]	[illegible]	[illegible]
Do. mess, ⅌ lb.	[illegible]	[illegible]	[illegible]	Hardy Grass, ⅌ bu.	[illegible]	[illegible]	[illegible]
Hogs, whole	[illegible]	[illegible]	[illegible]	Do. Scotch, ⅌ bu.	[illegible]	[illegible]	[illegible]
Do. cut and corned	[illegible]	[illegible]	[illegible]	Do. Southern	[illegible]	[illegible]	1 50
Do. clear Mess	[illegible]	[illegible]	21	COAL AND WOOD.			
Do. clear, clear	[illegible]	[illegible]	[illegible]	Anthracite, tons	[illegible]	[illegible]	[illegible]
Do. mess	[illegible]	[illegible]	[illegible]	Cannel, ⅌ chal.	[illegible]	[illegible]	[illegible]
Do. prime	[illegible]	[illegible]	[illegible]	Newcastle	[illegible]	[illegible]	[illegible]
Pork, mess, each	[illegible]	[illegible]	3	Sydney do.	[illegible]	[illegible]	[illegible]
Do. prime, each	[illegible]	[illegible]	50	Hay Eastern Wood	[illegible]	[illegible]	[illegible]
Turkeys, ⅌ lb.	[illegible]	[illegible]	[illegible]	Nova Scotia	[illegible]	[illegible]	[illegible]
Chickens, lb.	[illegible]	[illegible]	[illegible]	Country Oak	[illegible]	[illegible]	[illegible]
Fowls	[illegible]	[illegible]	[illegible]	Walnut, &c.	[illegible]	[illegible]	[illegible]
Calves ⅌ lb.	[illegible]	[illegible]	[illegible]	FLOUR AND GRAIN			
Mutton ⅌ lb.	[illegible]	[illegible]	[illegible]	Flour, Ohio, bbl.	[illegible]	[illegible]	[illegible]
Veal, ⅌ lb.	[illegible]	[illegible]	[illegible]	Do. Genesee, common	[illegible]	[illegible]	[illegible]
Tripe ⅌ lb.	[illegible]	[illegible]	[illegible]	Do. do. extra	[illegible]	[illegible]	[illegible]
Tongues, ⅌ lb.	[illegible]	[illegible]	[illegible]	Do. Howard st.	[illegible]	[illegible]	[illegible]
Do. Western	[illegible]	[illegible]	[illegible]	Corn, West. rec.	[illegible]	[illegible]	[illegible]
Butter, Western, ⅌ lb.	[illegible]	[illegible]	[illegible]	Do. do. white	[illegible]	[illegible]	[illegible]
Do. extra, Island	[illegible]	[illegible]	[illegible]	Rye, Northern	[illegible]	[illegible]	[illegible]
Do. do. 2d	[illegible]	[illegible]	[illegible]	Oats, do.	[illegible]	[illegible]	[illegible]
Cheese, new milk	[illegible]	[illegible]	[illegible]	Barley, Northern	[illegible]	[illegible]	[illegible]
Do. prime skim	[illegible]	[illegible]	[illegible]	VEGETABLES			
Do. fore-quarter	[illegible]	[illegible]	[illegible]	Beans, white, bu.	[illegible]	[illegible]	[illegible]
Lard, North, ⅌ lb.	[illegible]	[illegible]	[illegible]	Do. Marrow, ⅌ bu.	[illegible]	[illegible]	[illegible]
Do. West.	[illegible]	[illegible]	[illegible]	Kidneys, ⅌ bu.	[illegible]	[illegible]	[illegible]
Beef, fresh	[illegible]	[illegible]	[illegible]	Potatoes, ⅌ bush.	[illegible]	[illegible]	[illegible]
HAY				Turnips, ⅌ bush.	[illegible]	[illegible]	[illegible]
Country, ⅌ ton	[illegible]	[illegible]	13	Beets, ⅌ bush.	[illegible]	[illegible]	[illegible]
East. ⅌ ton	[illegible]	[illegible]	[illegible]	Onions, ⅌ bush.	[illegible]	[illegible]	[illegible]
Eastern	[illegible]	[illegible]	[illegible]	Carrots ⅌ bush.	[illegible]	[illegible]	[illegible]
Salt do.	[illegible]	[illegible]	[illegible]	Squash, ⅌ cwt.	[illegible]	[illegible]	[illegible]
Straw, ⅌ ton	[illegible]	[illegible]	[illegible]	Beets, ⅌ bush.	[illegible]	[illegible]	[illegible]
FRUIT				Potatoes, ⅌ bbl.	[illegible]	[illegible]	[illegible]
Apples, dried, ⅌ lb.	[illegible]	[illegible]	[illegible]	Do. ⅌ bush.	[illegible]	[illegible]	[illegible]
Do. ⅌ pk.	[illegible]	[illegible]	[illegible]	Do. cooking	[illegible]	[illegible]	[illegible]
Apples, ⅌ bbl	[illegible]	[illegible]	[illegible]	Turnips ⅌ bush.	[illegible]	[illegible]	[illegible]
Do. sweet, ⅌ bbl	[illegible]	[illegible]	[illegible]	Cabbages, ⅌ head	[illegible]	[illegible]	[illegible]
Pears, winter, peck	[illegible]	[illegible]	[illegible]	Cauliflower	[illegible]	[illegible]	[illegible]
Chestnuts ⅌ bu.	[illegible]	[illegible]	[illegible]	Vermicelli, ⅌ pack.	[illegible]	[illegible]	[illegible]

CAMBRIDGE CATTLE MARKET.

Wednesday, Nov. 22, 1854.

At market, 2005 Cattle, about 1000 Sheep and Lambs, and 300 Swine, consisting of Working Oxen, Cows and Calves, yearlings, two and three year olds.

Prices—Working Oxen—Extra, including nothing but the best large Oxen, well suited for all teams, one year, $[illegible] ⅌ cwt.; first quality, good quality, of large fat Oxen, said for at least several months, $[illegible]; second quality, consisting of the best grass fed Oxen, and well fed Cows, and the best three year old Steers; $[illegible]; third quality, $[illegible] and $[illegible]; ordinary, $[illegible] a $[illegible].

Hides, $[illegible] ⅌ per cwt. Tallow, $[illegible] ⅌ lb. Calf Skins 12c per lb.

Working Cattle—Sales, $[illegible].

Veal Calves—Sales, $[illegible] a $[illegible].

Store—Yearlings, $[illegible].

Two year olds, $[illegible] a $[illegible].

Three year old—$[illegible], $[illegible] a $[illegible].

Working Oxen—$[illegible], $[illegible], $[illegible], $[illegible] a $[illegible].

Cows with Calves—$[illegible], $[illegible], $[illegible] a $[illegible].

Sheep and Lambs—Extra $[illegible], $[illegible] ⅌ head. By lot, $[illegible], $[illegible], $[illegible] a $[illegible].

Swine—4 cts; retail 4½ to 5c. Still Fat Hogs, 5 cts.

BRIGHTON CATTLE MARKET.

Thursday, Nov. 27, 1854.

At Brighton Beef Cattle, 1000 Sheep, and 300 Swine, for sale this week.

Prices—Beef Cattle—Extra $[illegible]; over quality, $[illegible]; second quality, $[illegible] a $[illegible]; third quality, $[illeg

THE FAMILY CIRCLE.

THANKSGIVING DAY.

The following is from "Walter Aimwell's" new book for boys, entitled "Oscar," in press of Gould & Lincoln:

Thanksgiving day had come. Among the multitude of good things it brought with it, not the least important, in the eyes of the children, was a visit from their grandmother, Mrs. Lee, who arrived the evening previous. She was the mother of Mrs. Preston, and lived in a distant town in Vermont. She had not visited the family for several years, and the children and their parents were all glad to see her once more. She was much surprised to find how the young folks had grown since she last saw them. Alice had shot up into a young lady. Oscar, who she remembered as "a little bit of a fellow," was a tall boy. Ella, too, was quite a miss, and Georgie, "the baby," had long since exchanged his frock for the jacket, trowsers, and boots of boyhood. All these changes had happened since their grandmother's last visit; and yet she was just the same pleasant, talkative old lady that she was years ago. The children could not discover that time had left so much as one new wrinkle on her well remembered face.

After breakfast their grandmother proceeded to unpack her trunk. From its capacious depths she drew forth sundry articles,—specimens of her own handiwork,—which she distributed among the children, as gifts. They were all articles of utility, such as warm "country-knit" mittens and socks for the boys, and tippets and stockings for the girls. A large bag filled with nuts, another of pop-corn, were also among the contents of the trunk, and were handed to the children to be divided among them.

In accordance with an agreement made the day before, Oscar soon left the house, and went in search of Alfred. Having found him, they set out for South Boston, in company with two or three other boys, to witness a shooting match got up by a man who worked about the stable. The spot selected for the sport was a retired field, where there was little danger of being interrupted. On reaching the ground, the boys found a small collection of young men and lads already engaged in the cruel amusement; for the mark was a live fowl tied to a stake. The company were of a decidedly low order, and Oscar at first felt almost ashamed to be seen among them. Smoking, swearing, betting, and quarrelling were all going on at once, interspersed with occasional shouts of laughter at some vulgar joke, or at the fluttering and cries of a wounded fowl. Sometimes a poor chicken would receive several shots, before its misery would be terminated by a fatal one, when one fowl was killed, a fresh one was brought forth. Each man who fired at the mark, paid a trifling sum for the privilege, and was entitled to the fowl, if he killed it.

Oscar and his young companions lingered around the grounds for an hour or two, familiarizing themselves with scenes of shameful cruelty, and breathing an atmosphere loaded with pollution and moral death. The repugnance which Oscar at first felt to the party and its doings was so far overcome, that before he left he himself fired one or two shots, with a rifle which was lent to him.

Oscar reached home before the hour for dinner. As he entered the sitting room, his mother, who had missed him, inquired where he had been all the forenoon.

"I've been with Alf," he replied.

His mother did not notice this evasion of her question, but added:

"Why do you want to be with Alfred so much? It seems to me you might find better company. I'm afraid he is not so good a boy as he might be. I don't like his looks very much."

"Why mother," said Oscar, "Alf isn't a bad boy and I never heard any one say he was. I like him first rate—he's a real clever fellow."

"He may be clever enough, but I don't think he is a very good associate for you," replied Mrs. Preston.

"Who ought to know best about that, you or I?" said Oscar, with a pertness for which he was becoming a little too notorious. "I see Alf every day, but you don't know hardly anything about him. At any rate, I'll risk his hurting me."

Oscar's grandmother looked at him with astonishment, as he uttered these words. He felt the silent rebuke, and turned his head from her.

"Well," added Mrs. Preston, "if Alfred is not a bad boy himself, I do not believe that the kind of people you spend so much of your time with, around the hotel-stable, will do either you or him any good. The lessons a boy learns among tavern loungers do not generally make him any better, to say the least. I wish you would keep away from such places—I should feel a good deal easier if you would."

The subject was dropped, and dinner—the event of Thanksgiving day, in every New England home,—soon began to engross the attention of the household. It was a pleasant feast, to old and young. The children forgot all their little, fanciful troubles, and the traces of care were chased from their parents' brows for the hour.

The afternoon was stormy, and the children amused themselves with in-door sports. After tea, however, Oscar asked his father for some money, to buy a ticket to an entertainment that was to take place in the evening. But both his parents thought he had better stay at home, with the rest of the family, and he reluctantly yielded to their wishes, coupled with the promise of a story or two from his grandmother, about old times.

A cheerful fire was burning in the grate, when the family returned to the parlor, from the tea-table. The lamps were not yet lit, although the gray twilight was fast settling down, and the ruddy coals began to reflect themselves from the polished furniture. Mrs. Preston was about to light the lamps, when Ella exclaimed:

"No, no, mother, don't light the lamps—let's sit in the dark awhile, and then grandmother's stories will seem twice as romantic. You don't want a light, do you, grandmother?"

"No," said the grandmother, "I can talk just as well in the dark. But I don't know as I can tell you any very interesting stories. I can't think of anything now but what you have already heard. That's just the way when I want to tell a story. If I was all alone, I should think of lots of things to tell you."

THE GOLDEN RULE EXEMPLIFIED.

Early one morning, while it was yet dark, a poor man came to my door, and informed me that he had an infant child very sick, which he was afraid would die. He desired me to go to his house, and if possible prescribe some medicine to relieve it; 'For,' said he, 'I want to save its life, if possible.' As he spoke this the tears ran down his face. He then added: 'I am a poor man, but, doctor, I will pay you in work as much as you ask if you will go.'

I said, 'Yes, I will go with you as soon as I take a little refreshment.'

'O, sir,' said he, 'I was going to try to get a bushel of corn, and get it ground to carry, and I am afraid the child will die before I get home. I wish you would not wait for me,' and then added, 'We want to save the child's life if we can.'

It being some miles to his house, I did not arrive there until the sun was two hours high in the morning, where I found the mother holding her sick child, and six or seven little, ragged boys and girls around her, with clean hands and face, looking as their mother did, lean and poor. On examining the sick child, I discovered it was starving to death! I said to the mother—

'You don't give milk enough for this child.'

She said, 'I suppose I don't.'

'Well,' said I, 'You must feed it with milk.'

She said, 'I would, sir, but I can't get any to feed it with.'

I then said, 'It will be well then for you to make a little water gruel and feed your child.'

To this she said, 'I was thinking I would if my husband brings home some Indian meal. He has gone to try and get some, and I am in hopes he will make out.'

She said all this with a very sad countenance. I asked with surprise—

'Why, madam, have you nothing to eat?'

She strove to suppress a tear, and answered sorrowfully—

'No, sir, we have had but little these some days.'

I said, 'What are your neighbors, that you should suffer among them?'

She said, 'I suppose they are good people, but we are strangers in this place, and don't wish to trouble any of them, if we can get along without.'

I thought I would give the child a little manna. So I asked for a spoon. The little girl went to the table drawer to get one, and her mother said to her, 'Get the longest handled spoon.' As she opened the drawer, I saw only two spoons, and both with the handles broken off, but one handle was a little longer than the other. Thinks I to myself this is a very poor family, but I will do the best I can to relieve them. While I was preparing the medicine for the sick child, I heard the oldest boy (who was about fourteen) say, 'You shall have the biggest piece now, because I had the biggest piece before.' I turned round to see who it was that manifested such a principle of justice, and I saw four or five children sitting in the corner, where the oldest was dividing a roasted potatoe among them. And he said to one, 'You shall have the biggest piece now, &c. But the other said, 'Why, brother, you are the oldest, and you ought to have the biggest piece.'

'No,' said the other, 'I had the biggest piece before.'

I turned to the mother, and said, 'Madam, you have potatoes to eat, I suppose?'

She replied, 'We have had, but that is the last one we have left; and the children have now roasted that for their breakfast.'

On hearing this, I hastened home, and informed my wife that I had taken the wrong medicine with me to the sick family. I then prescribed a gallon of milk and two loaves of bread, some butter, meat, and potatoes, and sent my boy with these, and had the pleasure to hear in a few days that they were all well.

The principle of justice manifested in those children delighted my soul, and served as a rich reward for all my labor. O, how good and how pleasant it is for brethren to dwell together in unity and love! To see them in time of distress and starvation so just and liberal as to give to each one his full share of one roasted potato, was a pleasant sight. O, the sweet words, 'You shall have the biggest piece now, for I had the biggest piece before!' May every child embrace this just and loving principle.—*N. Y. Cabinet.*

MISCELLANEOUS.

MAKING CHARACTER.

The following excellent thoughts upon character, are from the "Elements of Character," a work recently published by Crosby, Nichols & Co., of this city. As the following extracts show, the volume strikes at the root of the matter:

Many persons confound reputation with character, and believe themselves to be striving for the reality of the one, when the phantasy of the other alone stimulates their desires. Reputation is the opinion entertained of us by our fellow-beings, while character is that which we really are. When we labor to gain reputation, we are not even taking the first step toward the acquisition of character, but only putting on coverings over that which is, and protecting it against improvement. As well may we strive to be virtuous by thinking of the reward of heaven, as to build up our characters by thinking of the opinions of men. The cases are exactly parallel. In each we are thinking of the pay as something apart from the work, while, in fact, the only pay we can have inheres in the doing of the work. * * *

So far as we habituate ourselves to courtesy and good breeding because we shall stand better with the world if we are polite than if we are rude, we are cultivating a merely external habit, which we shall be likely to throw off as often as we think it safe to go without it, as we should an uncomfortably fitting dress; and our manners do not belong to our characters any more than our coats belong to our persons. This is the transient side of manners. If, on the contrary, we are polite from an inward conviction that politeness is one of the forms of love to the neighbor, and because we believe that in being polite we are performing a duty that our neighbor has a right to claim from us, and because politeness is a trait that we love for its own inherent beauty, our manners belong to the substance of our character,—they are not its garment, but its skin, and this is the permanent side of manners. * * *

The virtues all lock into each other. They cannot stand alone. Like the stones of an arch, no one of them can be wanting without making all the rest insecure. That character alone is trustworthy in which each virtue takes its relative position, and all are held in place and confirmed by the key-stone of a living faith in the great central fact, that there is a God of infinite goodness and truth, whose commandments are the laws of life in this world and the world to come.

EPIGRAM ON LUTHER.

Beza, a name never to be mentioned without veneration, wrote a Latin epigram on Luther, the great and successful reformer, a translation of which we lay before our readers:

Rome tamed the world; yet Rome the Pope hath awed;
She rose by force, but he by holy fraud.
Greater than both, how much was Luther when
He vanquished both with nothing but a pen!
Go, fabling Greece, and bid Alcides know,
His club, as Luther's pen, gave no such blow. X.

ANECDOTE.

The following anecdote reminds us of the late Rowland Hill; it is told of a celebrated dissenting minister at Cambridge, the Rev. Mr. Robinson:

Upon one occasion when he was preaching, he dropped the immediate subject of his discourse, and made this observation: "It is a rule with me never to use an expression which the humblest of my hearers cannot understand. I have just made use of the term *ocular demonstration*; I will explain it to you. I look in the table pew, and I see a young man in a blue coat and scarlet waistcoat *fast asleep*." On pronouncing the last two words, he raised his voice considerably, and, all eyes being attracted to the unfortunate sleeper, he added in a lower tone, "Of that I have *ocular demonstration*." He then resumed his discourse in his accustomed manner.

(STATE OF VERMONT.)
A PROCLAMATION.

The year draws to its close. The seed-time and the harvest are passed, and the laborers are returned from the field bringing with them the plenteous fruits of the season sufficient for man and beast. God has blessed the people of this State with health and prosperity, and crowned the year with his goodness. To express our gratitude as a Christian and enlightened people, to the Author of all good and the Giver of all blessings; and to perpetuate a goodly custom of our ancestors, I do hereby appoint Thursday, the Thirtieth Day of November, *instant*, to be observed by the citizens of this State as a day of Public Thanksgiving, Prayer and Praise.

Duty and propriety enjoins us to lay aside our ordinary labors on that day;—that we refrain from every irrational indulgence, and every unworthy amusement;—and with willing and grateful hearts assemble in our respective houses of worship, there to offer devout praise to Him whose loving kindness is over all his work. On that day, let us praise God for the freedom and justice of our Government;—for the supremacy of good laws; for the protection afforded to the lives, liberty, and property of all citizens of our Commonwealth;—for the rewards and encouragements that honest labor receives;—for the beneficent influences of our institutions of charity and learning;—and above all, for the prevalence of the Christian religion. Let thanks be offered to our Heavenly Father, that he has seen fit to grant to the citizens of this State so large a measure of health, while the pestilence that walketh in darkness, has so grievously afflicted many parts of our land;—that, while other lands are disturbed and oppressed by war, we are blessed with profound peace. Let us, on that day, worship our Maker with humble and contrite hearts, confessing our individual and national sins. Let Him be invoked to perpetuate our Free Government;—that the Union of these States may long be preserved for the good of mankind;—that patriotism, wisdom, and virtue may guide our National Councils;—that harmony may be preserved among the States;—that the machinations of bad men to extend the sphere of human bondage, may be overruled;—that intemperance with all its woes may be overcome;—and all those sins that mark us as a people may soon be known no more in our midst.

As you gather around your fire-sides, and sit at the festive board, forget not the Widow and the Fatherless, but distribute bountifully to them who suffer by cold, hunger and want;—for by so doing, we shall hold a festival acceptable to the Most High.

Given under my hand and the seal of this State, in Executive Chamber, at Montpelier, this ninth day of November, in the year of our Lord one thousand eight hundred and fifty-four, and of the independence of the United States, the seventy-ninth. By the Governor, STEPHEN ROYCE.
Chauncey H. Hayden, Sec.

Further from Kansas. The *Springfield Republican* publishes another letter from Kansas, dated Lawrence City, Nov. 2. The writer speaks enthusiastically of the country and its climate, and says the effect upon the sickly men in the company is truly astonishing. The writer says:

"The Emigrant Aid Company do much for us. Indeed without them we should have had but poor success. There are some grumblers who expect to find here the conveniences of a settled country, and they go back, many of them, growling about the false prospects held out by the agents of the company. Some of this sort called for a change of plates at the table, and thought it a great annoyance that we could not accommodate them. We think it doing pretty well to get plates at all, and we do not regret to see such delicate gentlemen turn their backs upon Kansas. We hope nobody credits their reports of the country.

We take our coal from the earth as we need it—good bituminous coal that burns freely—and we burn our own lime.

The supply of ministers is ample for the present, one each of Orthodox, Congregational, United Brethren and Swedenborgian, with Methodists and Baptists near by. We have three sermons each Sabbath. Mrs. Nichols of Vermont, with her two sons, is here, and is speaking to-night.

We are all confident this will be a free State; we do not harbor a doubt of it. Even the Missourians here are nearly unanimous in favor of freedom, but go for excluding blacks entirely from the territory."

Mr. Campbell of Ohio, who has just returned from a special mission to the Indians in Kansas, confirms the opinion that Kansas will become a free State. He thinks there are about 5,000 settlers in the territory. Kansas city and Westport are full to overflowing.

Maine Law in Connecticut.—A friend of temperance met, a few days ago, a man hard at work, who had long been an idle, thriftless drunkard. The man had hardly done a day's work before for many long years. His face and form were always swollen and bloated by rum, but now how changed; the bloat was gone, his face was thin, but wore a more healthful look; his hand was firm, and he plied the instruments of toil with a skill and force to which he had long been a total stranger. The following dialogue ensued:

"Well, John, I am glad to see you at work; you are doing well, I hope?"

"O, yes, Mr. Pixly, this Maine Law has done wonders for me and my family; I work every day, get good wages, and now we have enough to eat and drink and good clothes to wear, and all goes on nicely."

"Well, I am glad of it," said Mr. P., "I rejoice with you, and if I have any work for a man at any time, you shall have it; I will do what I can to encourage and help you."

"Thank you Mr. P.; but I have no fear but I shall get along well enough, if the Maine Law stands. I can get a living if I can't get rum. Only keep that out of my way and I can work as well as any man. But so sure as they go to selling rum again I am gone for it. I can't stand the temptation. I shall drink if I can get it. But if I could have my way I would banish every drop of it from the State. I would not have any town agent. I would not have any sold on any pretence whatever. We have been long enough cursed with rum, and I have suffered enough by it, and my family has suffered. I wish there was not a drop in existence."—*N. Y. Tribune.*

Rum's Doings.—We are having at least one rum-murder a week in this city. It is a fearful fact. Our opposition to an arbitrary Maine Law has not been disguised, but we will as openly confess that something must be done to decrease the facilities for drunkard-making, or we shall soon have to chronicle a murder daily. The license laws are not enforced, and too many licenses are granted. Reform in these directions must be had, or more stringent measures to meet the evil will be insisted on by the better portion of the community. Prior to the election, a number of liquor dealers called on one another to rally against the Maine Law, as threatening to invade their houses at midnight—for consistency's sake, liquor dealers should be careful not to send forth drunken madmen, to violate the safety and peace of the community—as has been done at all hours, day and night. Over forty murders and manslaughters instigated by rum in our midst since January first, is a terrible record, let alone the lesser crimes, pauperism, and misery resultant from the same cause. Let us have the license laws enforced, and fewer low grog-shops licensed.—*New York Mirror.*

William North, an Englishman, who has been an extensive contributor to the periodical literature of England, and lately of this country, committed suicide at the house of Dr. Banning, in New York, where he boarded, on Tuesday, by drinking prussic acid from a phial. It was a deliberate act. He had bidden farewell to a friend, telling him he was about to depart on a long journey, and that he might never see him again. The poison was purchased on the preceding day. Several letters, among them one to Charles Dickens, and another to a young lady, was found upon his table, with request that they might be immediately forwarded. There was also an envelope enclosing twelve cents, superscribed—"The remains of my fortune and labor for ten years." The prospectus of a new comic journal, to be called "The Philosopher," was also in the room. Mr. North came to this country about two years since. He is represented as a writer of no mean ability, and had achieved considerable success. He had a small fortune originally, which was lost in literary efforts in England, establishing new papers, &c. He had never suffered the hardships of absolute want, but his sensitive mind exaggerated the dependence of his position, and he was thus led to put an end to his existence. He had received a liberal education, and was strictly temperate in his habits.

Sale of Barnum & Co.'s Menagerie.—This celebrated menagerie was sold at auction at East New York on Wednesday, to close the partnership account. There were several renowned showmen and some one hundred gentlemen present. The two giraffes, valued at $7500 each, were bought by Barnum, for his museum. The Rhinoceros found no buyer; pork is too low. Seven elephants were put up in one lot, and sold to S. B. Howes for $2300. They were imported from Ceylon, and cost five years ago $3000 apiece. Two lions and one lioness, trained animals; two Asiatic lions, male and female; a Bengal tiger, leopard, zebra, black bear, two hyenas, alpaca, prairie wolf, monkeys, &c., with cages, wagons and canvas, were sold in a lump to S. B. Howes, for $2500. Tom Thumb's wagons sold for $40 and $65 each. Mr. Barnum re-purchased one of the elephants to work his farm in Bridgeport. He would have bought the rhinoceros, but he tried him at the Museum, and found that he "would not draw."

Clerical Wit.—One of our exchanges has the following bit: The late Rev. Mr. Chapin being asked of what use the elders were in a church, replied, that it was said to give power to ministers. He was a unit, the elders cyphers; placed upon the right hand, they increased his power. "But," he added, "my elders have got on the wrong side, and reduced me to a decimal fraction."

THE PLACE TO BUY BOOKS.
AT THE DEPOSITORY OF THE
NEW ENGLAND SAB. SCHOOL UNION,
79 CORNHILL,
Is a large supply of THEOLOGICAL, MISCELLANEOUS, and
SABBATH SCHOOL BOOKS,
which are offered to the public at very low prices.
Also, will be found a large supply of GIFT BOOKS, for people of all ages, some elegantly bound in rich bindings.
Children's books in any quantity for sale very low.
Clergymen will find it to their advantage to send in their orders or to call and see us.
We have also a large supply of
SERMON PAPER,
in different styles and size.
41—3w HEATH & GRAVES. 79 Cornhill.

CONNECTICUT LITERARY INSTITUTION.
The Winter term will commence on Monday, the 4th of December next.
In the new building, the rooms for students are furnished each with a bedstead, mattress and stove. Persons wishing to occupy these rooms are required to provide the remaining articles of furniture for themselves.
In the old building, the rooms are furnished as formerly, except where new furniture is required. Students wishing to occupy these rooms are requested to bring their own towels, pillow cases and sheets, and so far as practicable, such other bed clothing as they may need.
The vacancies in the Teachers' department have been filled by the appointment of Rev. J. A. GOODHUE, as teacher of the Classics, and BENNET J. BRISTOL, as teacher of Mathematics and the common English branches.
Tuition and room rent are in all cases required in advance. About Two Dollars for board. The balance at the close of the term.
Persons wishing information or desiring to engage rooms, may address the Principal, WM. W. WOODBURY, or the Steward, DANIEL TOWNSEND.
Suffield, Nov. 11, 1854. D. IVES, Sec.
43—3w

A TEACHER
Who has had several years of successful experience in Public and Select Schools, wishes a situation as Grammar School Master. References furnished. Address by letter at this office.
41—tf

ROCKINGHAM ACADEMY.
The Winter term will commence on Wednesday, Dec. 6th. There will be a Boarding House connected with the Institution, for the especial benefit of scholars, and no pains will be spared to make both the School and Boarding House what the talent and patronage of the scholars require.
By order of the Trustees.
Hampton Falls, Nov. 15, 1854.

FRENCH'S MERCANTILE ACADEMY,
96 Tremont street, next Tremont Temple,
IS OPEN DAY AND EVENING
FOR INSTRUCTION IN
Writing, Arithmetic, Book-Keeping, Navigation!
The advantages afforded young men, both as regards thorough and practical instruction, and also the opportunities for obtaining
GOOD EMPLOYMENT
at this Academy, are superior to any other, and at the same time the expense is much less.
Separate rooms for Ladies.
STATIONARY FREE OF EXTRA CHARGE.
Hours—9 A. M. to 12—2 P. M. to 5—7 to 9 Evening.
21—tf CHAS. FRENCH, A. M., Principal.

CHARLES G. PRENTISS,
NO. 286 WASHINGTON ST.,
Would inform the public that he has just opened a new and elegant assortment of Hats, Caps, and Furs, and having spared no pains in the selection of his Stock, would invite his friends and those who would make it their pleasure to call and examine his rich variety of Fitch, Stone Martin, Russia Sable, and other FURS.
ALSO,
CHILDREN'S FANCY HATS,
of every style and description.
All of which he offers at fair and reasonable prices. 6—3m

BOOT AND SHOE STORE.
The subscriber, having purchased the stock and taken the store of the late ALDEN E. ILSLEY, No. 182 Court street, near the Revere House, Boston, will continue the retail
BOOT AND SHOE BUSINESS.
He has on hand a large and fashionable assortment of French and American manufactured Goods, designed for the retail trade and for LADIES', GENTLEMEN'S AND CHILDREN'S WEAR. The stock will be constantly renewed, and the assortment kept complete. Also,
RUBBER BOOTS AND SHOES,
of all kinds. Repairing done neatly.
The subscriber respectfully invites attention to the above, and hopes to merit the patronage of the public.
40—3m THOMAS J. MARSH.

BRONZE MANTEL VASES
—OF—
NEW AND ELEGANT DESIGNS,
Suitable for the Parlor and Sitting Room.
GREAT VARIETY OF STYLE
may be found in this lot, which can be sold at prices that cannot fail to suit purchasers.
41—tf SAMUEL T. CROSBY, 69 Washington st., Boston.

ALMANAC FOR 1855.
The American Baptist Almanac for 1855 has just been published. It is BEAUTIFULLY ILLUSTRATED; and in addition to the interesting and instructive reading matter, it contains statistical information of great value. Every Baptist should possess a copy.
TERMS—NET CASH.
$30 00 per 1000 copies.
[illegible]
Twenty copies will be sent to any part of the United States free of postage for $1.
"GRACE AND APOSTLESHIP."—A Portraiture of the Christian and Missionary Character of Judson. By E. W. Cushman.
"Among the best missionary tracts of the age; and full of the richest encouragement."
Depository 118 Arch street, Philadelphia. Also for sale by HEATH & GRAVES, 79 Cornhill, Boston. 44—

FURS!
JUST OPENED,
AT PRENTISS'S NO. 286 WASHINGTON STREET,
A rich and splendid assortment of FURS, of every description, comprising Fitch, Stone Martin and Rock Martin, Hudson Bay, Norway, Kamtschatka and Russia Sables, together with Chinchilla, Siberian Squirrel, Ermine, and other
FANCY FURS.
Also, MUFFS of the most desirable Furs and rich FUR TRIMMING always on hand.
Mr. Prentiss, having taken such care in the selection of his Stock, and offering it as to make it in every respect, in style and texture, has no hesitation in calling the attention of his friends and the public that they may know what inducements are offered, and be assured that the advertiser gives perfect satisfaction.
FOR THE CHILDREN.
A fine selection of fancy HATS and CAPS, and a great variety of NECK TIES, MUFFS, FUR TRIMMINGS, &c. FURS remodeled and repaired.
44—10w

KIMBALL, FELT & WENTWORTH,
CARPET DEALERS,
222 WASHINGTON STREET,
MARBLE BLOCK,
BOSTON.
37—3m

CHURCH ORGANS,
Manufactured by WM. B. D. SIMMONS & CO., No. 1 Charles street, Boston. Facilities possessed by no other manufacturers, (including steam, machinery, &c.) enable us to furnish at least cost instruments of superior quality.
Second hand Organs for sale.
36—tf

REMOVAL.
J. STONE, Daguerrian Artist, has removed from No. 22, to No. 94 Hanover street, to the Rooms formerly occupied by Oscar T. Higgins. These Rooms are centrally located, up one flight of Stairs only, with a bold entrance, direct from the street. To those who have patronized us at our former rooms at No. 22 Tremont, and No. 22 Hanover street, we presume we need only say, that they shall receive the same care in the production of beautiful and truthful Likenesses as heretofore.
We solicit a continuance of their kind regards and patronage; our hearty thanks we would express, for their former favors.
The public attention also, is respectfully solicited at our New Stand, No. 94 Hanover street.
Boston, July, 1854.
P. S. Our prices remain on the same favorable terms as formerly. J. S.
28—1y

MANTEL AND PARLOR CLOCKS.
SUPERIOR
FRENCH MARBLE CLOCKS,
Of every variety of pattern, and of extra finish, with movements equal to the Lever Watches, and
WARRANTED GOOD TIMEKEEPERS,
lately received by
41—tf SAMUEL T. CROSBY, 69 Washington st., Boston.

CHATHAM SEMINARY.
The Winter Term of this Institution will commence on Monday, Dec. 4, and continue twelve weeks.
Application may be made to GEORGE F. WARREN, Principal, or to GEORGE TAYLOR, Sec.
Chatham, Mass., Nov. 6, 1854. 45—3w—p

SHELBURNE FALLS ACADEMY.
The Winter term will commence Wednesday, Dec. 6. Board and room rent furnished on reasonable terms. The best facilities are afforded those wishing to board themselves. In this way students can secure all the advantages of the Institution at a very low expense. For particulars inquire of H. A. Pratt, Principal.
Shelburne Falls, Nov. 10, 1854. J. B. BARDWELL, Sec.
45—3w

WE SHALL PUBLISH, IN DECEMBER,
THE LIFE OF HORACE GREELEY,
EDITOR OF THE NEW-YORK TRIBUNE.
BY J. PARTON.
Duodecimo, 300 pp. Illustrated. Price, $1 25.
Neither with the conception nor the composition of this book, has Mr. Greeley had any thing to do. The author says in his preface: "I undertook the task, simply and solely, because I liked the man, because I had taken an interest in his career, because I thought the story of his life ought to be told." It is further stated in the preface, (and the publishers believe, with perfect truth,) that "nothing has been told or suppressed for the sake of making out a case." "The book," says the author, "is as true as I could make it."
In the preparation of this work, the author visited every place at which his hero resided, and compiled the account of his early life, which is very full and extremely interesting, from the narratives of his relatives, schoolfellows, fellow apprentices, fellow journeymen and others.
As a leading object of the work was to show how Horace Greeley came to be the man he is, the history is given of the origin of his opinions, political and religious, and as complete an account as possible of the wonderful development of his mind in untoward circumstances, and with the most restricted means. Mr. Greeley's arrival in New York and his early residence here are circumstantially narrated. His first lift in life occurred in connection with the establishment of the first cheap daily paper, and the author has seized the opportunity to give, for the first time, a history of the idea, and of its origination. The subsequent chapters present, in more or less of detail,—Horace Greeley as an Editor, Poet, Author, and Public Speaker—Horace Greeley in Congress; Abroad; in his Sanctum; in Broadway; at Church; at Home; on his Farm, etc. One chapter contains a collection of his best Editorial Repartees; another, of his Practical Suggestions; another describes the Routine of the Daily Press, in an account of the Tribune Office, by day and night.
In a word, the publishers believe that the Life of Horace Greeley will be one of the most interesting, complete, and reliable Biographies that has ever appeared.
MASON BROTHERS, 23 Park Row, New York.
44—3w

STATE NORMAL SCHOOL
AT WESTFIELD.
The next term of this Institution will commence, on Wednesday, Dec. 6, and continue twelve weeks.
Westfield, Nov. 17, 1854. W. H. WELLS, Principal.
47—3w

BRADFORD ACADEMY.
The next term of this Institution for Young Ladies will commence Dec. 6, and close March 13. Tuition, $7 for the term. Board $2 50 per week. Fuel and lights a separate charge. Instruction in Latin or French, $3 per term; on the Piano, $10; in Crayon Drawing, $6; in Pencil Drawing, $3.
A large and commodious house has been opened, rent free, for Young Ladies who may wish to diminish their expenses by performing a part of their own domestic work.
The school is under the care of able and experienced teachers; has a well selected Library of more than 1000 volumes, and a valuable Philosophical Apparatus, and is intended to afford the best advantages for a thorough and accomplished education.
Letters of inquiry or application may be addressed to Miss Rebecca I. Gilman, Principal. B. MUNROE, Sec.
Bradford, Nov. 15, 1854. 47—3w

TOWER'S ELEMENTS
—OF—
ENGLISH GRAMMAR.
PUBLISHED BY
DANIEL BURGESS & CO., NEW YORK.
FOR SALE BY
B. B. MUSSEY & CO., & W. J. REYNOLDS & CO.,
BOSTON.
This is the most popular work that has ever appeared on the subject of Grammar, and seems destined to go into general use, superseding all others. It is plain and concise, and yet is as complete in itself as larger treatises. Committees, Teachers, and Gentlemen of the Public Press are unanimous in their praise.
FROM S. H. TAYLOR, LL. D.,
Principal of Phillips' Academy, Andover, Mass.
It seems to me happily adapted, by its simplicity and clearness to make the study of Grammar intelligible and interesting to the child. It is for Grammar, what "Colburn's First Lessons" is for Arithmetic. It makes the principle clear, without burdening the mind with the technics. I know of no work so well adapted for those beginning the study of Grammar. You have done a valuable service to the cause of education by the preparation of this work, and that you will find, as it deserves, a large sale. It will have much that has heretofore been perplexing and discouraging, adapted to the capacity of the child, as well as attractive and pleasant.
I rejoice at every such successful effort as this, in the cause of education.
From the North American Review.
Our Schools suffer no imposition so egregious as that of numerous grammatical text books in common use. They serve no earthly purpose, except to overtask the mental powers of the pupil. The Grammar now before us is an honorable exception; the definitions are as simple as language can make them, and every instance illustrated by examples carefully analyzed. Its rules of syntax are few, concise and comprehensive. It contains no irrelevant matter, and could be easily committed to memory by an intelligent pupil of seven or eight years of age.
New York Teacher.
We have received a copy of Tower's Elements of English Grammar. In our opinion it is just the thing for beginners—takes them on step by step, so naturally and easily, that they feel they are no longer saying it is a dry study. Teachers get the book at once, we are sure you will like it.
41—tf

THE FIRST PREMIUM
FOR THE BEST
GRAND PIANO FORTE,
HAS JUST BEEN AWARDED BY THE
MECHANICS' FAIR OF BOSTON, and the FRANKLIN INSTITUTE OF PHILADELPHIA,—ALSO, AT THE STATE FAIR AT SYRACUSE, TO
HALLET, DAVIS & CO.
OVER ALL COMPETITORS.
H. D. & Co. have also received Six Medals within the last four years, for superior square Pianos.
The particular attention of purchasers, and all others interested in Music or Musical Instruments, is respectfully solicited to an examination of our
Grand and Square Pianos,
With PATENT SUSPENSION BRIDGE, and Coleman's Æolian Attachment.
WARE ROOMS, NEW FREESTONE BLOCK
3—1y 409 Washington Street, Boston.

CHESTER D. HOLMES,
CARPENTER.
NO. 33 CROSS STREET,
BOSTON.
Orders for Repairing and Jobbing executed with promptness and despatch. Packing Boxes made to order.
11—1y

IMPORTANT TO THE SICK.
Retirement of Professor James McClintock, M. D., from the Philadelphia Medical College. This is to certify that I have placed in the hands of Messrs. A. Cushman & Co., New York, the receipts of my "Family Medicines," with my full authority to prepare and offer them for popular use.
JAMES McCLINTOCK, M. D.
Late Professor of Anatomy and Surgery in the Philadelphia College of Medicine, and Acting Professor of Midwifery; one of the Consulting Physicians of the Philadelphia Hospital, Blockley; late Member of the National Medical Association; Member of the Philadelphia Medical Society; Member of the Medico-Chirurgical College of Philadelphia; formerly President and Professor of Anatomy and Surgery in Castleton Medical College, Vermont; and also, late Professor of Anatomy and Physiology, in Berkshire Medical Institution, Mass., &c.
The following medicines have attained immense popularity for their efficacy in the cure of diseases of this climate. They have been prescribed and thoroughly tried in the practice of Professor James McClintock, late President and Professor of several of our first medical colleges, and the thousands of cures already performed by them since their introduction to the public fully prove them worthy of the highest confidence.
Dr. McCLINTOCK'S TONIC ALTERATIVE SYRUP for purifying the blood, and cleansing the system of all unhealthy humors.
All persons should take at this season some good alterative or purifying medicine—something to arouse the whole system to renewed action, and enable it to throw off those morbid accumulations in the glands and excreting organs. Dr. McClintock's Tonic Alterative Syrup has stood the test of twenty years' practice as the most effectual and pleasant article ever combined, for the cure of Cutaneous or Skin Diseases, viz: Erysipelas, Scurvy, Salt Rheum, Itch, Ringworm, &c. 2. Of Scrofulous Diseases: Scrofula or King's Evil, White Swellings, Goitre or Swelled Neck, Tumors, Sores, Slow Ulcers, &c. 3. Rheumatic Diseases: Chronic Rheumatism, Gout, &c. 4. Mercurial Disease of all Classes: Primary, Secondary, or Tertiary. These diseases all arise from a Taint in the system, requiring an alteration in the Secretions, and a general purification of the blood. For this purpose Dr. McClintock's Tonic Alterative Syrup, which combines the virtues of certain vegetable medicines, suited to this diseased state of the system, will be found the most powerful Purifier ever discovered.
Price (pint bottles) $1. Six bottles for $5.
Dr. McCLINTOCK'S PECTORAL SYRUP—for consumption, bronchitis, and all other chronic diseases of the throat and lungs. Price $1.
Dr. McCLINTOCK'S COLD AND COUGH MIXTURE—for recent colds, coughs, croup, &c. Price 25 cents.
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Dr. McCLINTOCK'S VEGETABLE PURGATIVE PILLS—a mild, safe, and thorough medicine for costiveness, headache, &c. 25 cents per box.
Dr. McCLINTOCK'S ANTI-BILIOUS PILLS—for irregularity in the functions of the liver and bowels. 25 cents per box.
All of Prof. McClintock's Medicines for sale by G. B. BROWN, Boston, sole wholesale and retail agent, (to whom all orders should be addressed) at J. RUSSELL SPALDING'S, 27 Tremont Row, Boston. Also, by Burr & Perry, 1 Cornhill. 23—1y

THE GREAT ORIGINAL
TEA AND COFFEE WAREHOUSE,
188 WASHINGTON ST.—REDDING & CO., PROPRIETORS.
(Established in 1842.)
Their stock of Teas and Coffees is the largest in New England and 20 per cent. at least can be saved by purchasing at this House. Notice the following list of
TEAS.

Ningyong per lb. 33c. 40c. 50c. 56c. 75c. $1 00.	O. Hyson per lb. 50, 60, 75, $1 00.
Oolong per lb. 33, 40, 50, 60, 75.	Hyson Skin per lb. 37c.
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Y. Hyson per lb. 40, 50, 60, 75, $1 00.	Gunpowder per lb. 75, $1 00, 1 25.
	Imperial " 75, $1 00.
	Orange Pekoe " 25, 33, 40, 50.

COFFEES.
Mocha Coffee, Raw 11 cts. Roasted, 20 cts. Ground, 20 cts.
Java do. do. 11 do. do. 17 do. do. 17 do.
Cuba do. do. 11 do. do. 14 do. do. 14 do.
15—tf

NOVELTY. NOVELTY.
THE NOVELTY COOK STOVE.
WITH STEAM-CONDUCTING FLUES.
PATENT APPLIED FOR.
Is acknowledged to be the most perfect Stove ever invented. 1st. The facilities for baking, boiling, broiling, toasting and roasting, are unsurpassed by any other, while it excels all others in these particulars:
1st. The steam, odor and vapor are conducted from the kettles into flues on each side of the stove, and thence into the main draft, producing a rapid draft.
2d. The steam flues are exposed to the action of the fire thus preventing [illegible].
3d. The steam flues have no connection with the fire, and the kettles cannot boil over, and are self adjusting.
4th. Slow fire can be retained for a long time without any perceptible consumption of fuel, by allowing the steam flues to remain open.
5th. The Stove is made of Providence castings; is equally well adapted to coal or wood; and in elegance of design and beauty of finish is without a rival; and, finally, if you would have your house relieved from the annoyance arising from the fragrance of vegetables and food when cooking.
BUY AND TRY A NOVELTY.
FOR SALE BY
HARRIS & LANE,
102 and 110 Blackstone street, Boston.
39—tf

FIFTEENTH ANNUAL RE-OPENING
—OF—
COMER'S COMMERCIAL COLLEGE,
NO. 139 WASHINGTON STREET.
This well-known establishment will be open for
DAY AND EVENING STUDIES,
The coming season, on and after Monday, Sept. 4.
PENMANSHIP, ARITHMETIC, BOOK-KEEPING, NAVIGATION,
All the English Branches, Mathematics, Classics, Modern Languages and Drawing are thoroughly taught. There being no class system, students can commence at any time. The address of upwards of 200 students, for whom good situations as Clerks, Book-keepers, &c. were obtained the last year, is furnished in the annual catalogue and circular of terms, which is forwarded by mail, gratis.
A separate department for females.
G. E. LINTON, Professor of Penmanship.
M. P. SPEAR, " Classics and Mathematics.
ALOIS BABO, " French and German.
F. B. CARR, " Spanish and Drawing.
" English Branches.
Miss S. M. McFarlane, Sup't Ladies' Department.
39—tf GEORGE N. COMER, PRINCIPAL.

A. W. LADD & CO'S
CELEBRATED GRAND ACTION
PIANO FORTES.
It is now conceded by competent judges that these are the best Square Piano Fortes made in the
WORLD,
For Evenness, Purity and Brilliancy of tone, they stand
UNRIVALLED.
Among the many improvements which we have made during the past year, is our 7 octave Piano Forte, constructed upon an entire new principle—the bass strings being ELEVATED above the others, and running DIAGONALLY, by which we get a longer string, increasing the volume of tone and combining all the qualities of the Grand Piano, with a beautiful exterior. We were the
ONLY
Boston House to whom a MEDAL was awarded for superior Pianos exhibited at the New York
CRYSTAL PALACE.
Warerooms, 296 Washington street, Boston, and 441 Broadway, New York. 3—1y

NEW HARDY PASSION FLOWER.
B. M. WATSON,
OLD COLONY NURSERIES,
PLYMOUTH, MASS.,
Has lately received from France a species of Passion Flower which proves perfectly hardy in the Northern and Eastern States, having stood two winters here without any protection whatever, and is now (July 20th) in full bloom. It is one of the most vigorous runners in cultivation, making shoots 20 feet in length in a single season, and continues its bloom till very late. Its rich palmate foliage, and curious and splendid flowers which are delightfully fragrant, appear in constant succession for several months. The very singular appearance of the Passion Flower in the arrangement of its stamens in the form of a cross, and its triple crown, have suggested the idea of its being emblematic of the passion of Jesus Christ. This pleasing association renders it a very suitable plant for the Cemetery.
PLANTS, $1 00 EACH.
One dozen finest hardy running vines, suitable for the piazza, border, or shrubbery, $7 00. One dozen fine hardy running Roses, in all colors, best named sorts, $4 00. Irish Ivy, good plants, $1.
A full descriptive Catalogue, embracing every plant and tree required for the Garden, Green house, Nursery, or Orchard, will be sent gratis, on application, and post paid, on receipt of one postage-stamp. Carriage of plants paid to Boston or New York.
36—tf

EXHIBITION AND SALE
OF
PARLOR ORNAMENTS,
BOTH
USEFUL AND ORNAMENTAL.
A large assortment of superb Marble Parlor Ornaments, consisting of Urns, Card Receivers, Tables, Vases, Tazzas, &c., &c., many of which are most elaborately wrought, and of new designs, such as may be found in the Drawing Rooms and Halls of our most wealthy citizens.
This lot can be sold at
GREATLY REDUCED PRICES,
having been purchased under circumstances which will enable the subscriber to sell, at much below the usual rates for which such articles can be procured.
A small gallery of OIL PAINTINGS on exhibition at the same place.
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AM. BAPTIST PUBLICATION SOCIETY,
118 ARCH ST., PHILADELPHIA.
Funds for Colportage, and for other objects of the Society, are needed. [illegible]
T. O. BROWN.

T. GILBERT & CO.
The present Senior partner in this firm having been in this business more than twenty-seven years, first, under the style of Currier & Gilbert, afterwards T. Gilbert, and for about twenty years past, T. GILBERT & CO., and having manufactured upwards of *six thousand Piano Fortes*, which can be found in all parts of the country they refer to these, *matters of fact, as their testimonials*, confident that their report will be worth more to those who prefer facts to fiction, than gold or silver medals or any of the usual puffing forms of advertisement, that would not subject them to the charge of self praise. They are the sole owners of COLEMAN'S PATENT ÆOLIAN ATTACHMENT for Massachusetts, of which it is sufficient to say, they have applied upwards of two thousand with an increasing demand and unabated success.
Orders from any part of the country, or world, sent direct to the manufactory in Boston, with cash or satisfactory reference, will be promptly attended to, and as faithfully executed as if the parties were present, or employed an agent to select, and on as reasonable terms.
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LIGHTNING CONDUCTORS.
The subscriber, who has applied himself constantly for nineteen years to the study and practice of protecting buildings from injury by Lightning, and has become familiar with all the various modes of protection, still continues to manufacture and affix to all kinds of buildings, his patent improved LIGHTNING RODS, which the experience of many years has proved the best ever devised.
They have been adopted by the scientific part of the community and for the best buildings in the United States, some of which are the buildings of Harvard University, Bunker Hill Monument, and recently to the State House in Boston. Many of them are in very exposed situations, and have been severely tested, but have never failed. Orders received by mail, or at
NO. 77 CORNHILL, BOSTON.
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AYER'S CATHARTIC PILLS
Operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the body, and, by restoring their irregular action to health, correct, wherever they exist, such derangements as are the first origin of disease. [illegible]
FOR COSTIVENESS.—[illegible]
FOR DYSPEPSIA, [illegible]
FOR A FOUL STOMACH, [illegible]
FOR NERVOUSNESS, SICK HEADACHE, NAUSEA, [illegible]
FOR SCROFULA, ERYSIPELAS, and all Diseases of the Skin, [illegible]
TO PURIFY THE BLOOD, [illegible]
LIVER COMPLAINT, JAUNDICE, and all Bilious Affections [illegible]
RHEUMATISM, GOUT, and all Inflammatory Fevers [illegible]
As a Dinner Pill, this is both agreeable and useful. [illegible]
PREPARED BY
J. C. AYER,
PRACTICAL AND ANALYTICAL CHEMIST,
LOWELL, MASS.
And sold by Joseph Burnett, Boston; Brown & Price, Salem; [illegible]
41—1yeow

BELLS! BELLS! BELLS!
For Churches, Academies, Factories, Steamboats, Plantations, &c., made, and a large assortment kept constantly on hand by the subscribers, at their old established, and enlarged Foundry, which has been in operation for thirty years, and whose patterns, and process of manufacture so perfected, that their Bells have a world wide celebrity for volume of sound and quality of tone. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to Bell Casting—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received Jan. 1854—the FIRST PREMIUM (A Silver Medal) of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Chimes of any number of bells, or key, and can refer to several of their make throughout the States and Canadas. Their Hangings, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, &c. For Steamboats, Steamships, &c., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.
Surveyors Instruments of all descriptions, made, and kept on hand.
Being in immediate connection with the principal routes in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited.
A. MENEELY'S SONS,
West Troy, Albany Co., N. Y.
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FOR THE TREATMENT OF
DISEASED AND DEFORMED SPINES
AND LAMENESS IN GENERAL.
25 Rowe Street—Opposite Essex Street Church.
Dr. HEWETT is attending, as usual, to multitudes of patients; and he feels grateful to them and the public, for continued patronage. For 25 years Dr. H. has been engaged in practice in Boston; has attended to over 41,000 patients, with the following diseases, viz: Inflamed, diseased, and deformed spines; hip diseases; white swellings of all kinds; fractures; dislocations; rheumatism; tic doloreux or neuralgia; affections of the sciatic nerve; sprains; weakness of the stomach and bowels, in all their various forms; dyspepsia; paralytic affections or loss of the use of the limbs; all diseases of the muscles, when contracted or stiff, and of the bones and joints. Bronchitis or inflammation in the throat; diseases of the womb, and all weaknesses of the organs of generation; Children born with clumped feet, and deformities.
Dr. H. has recently published a circular of certificates, from the most respectable, influential and wealthy people of the community, who all speak of Dr. H.'s kind, skilful and attentive treatment, containing over 150 certificates of his remarkable cures. Any person wishing to receive Dr. H.'s circulars can have them by writing him and paying postage. Dr. H. will guarantee to benefit patients more, in from four to six weeks, than any cold water institution in our country can do, in from four to six months. And his applications never do injury. Patients can get board in the house.
Dr. H. keeps his rooms, for $5 per week, 25 Rowe street, Boston, Mass. Hours of consultation, from 8 A. M., until 1 P. M., and from 3 until 6 P. M.
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ORDERS, WINDOW SHADE PAPER,
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If purchasers of the above named articles were aware of the GREAT SAVING they can make by receiving their goods direct from the Manufacturer, they would not fail to call at our
WAREHOUSE, NOS. 34 & 36 FEDERAL STREET,
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Where they will find an extensive assortment of
RICH FRENCH AND AMERICAN PAPER HANGINGS,
OF CHOICE VARIETY OF STYLES AND COLORS, FOR
PARLORS, HALLS, &C.
Having introduced the latest improvements as well as the most perfect machinery into our
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we are enabled and disposed to sell, at unusually Low Prices, and while we do not object to selling on liberal terms of credit, we shall always be happy to extend a peculiar welcome to CASH CUSTOMERS from all parts of the United States, or neighboring Provinces.
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34 and 36 Federal street, Boston.
P. S.—A good variety of very low priced Paper for Kitchens and Upper Rooms. 13—

CHURCH ORGANS.
E. L. HOLBROOK, East Medway, Mass., continues to manufacture Church Organs, of all sizes and prices; containing all the late improvements. Organs are built of the best material and warranted in every respect. Societies who are about contracting for Organs will do well to call at my manufactory, before purchasing elsewhere. Good references given.
N. B.—Organs Tuned and Repaired.
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NEW FALL GOODS,
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GENTLEMEN'S, YOUTHS' & BOYS'
LATEST COSTUME.
ALSO, NEW STYLES OF
GENTLEMEN'S AND BOYS' READY-MADE CLOTHING,
For the Fall of 1854 and Winter of 1855,
JUST RECEIVED.
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36—3m

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NO. 3 WINTER STREET,
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All instruments warranted in every particular.
28—

GEO. W. SIMMONS,
Manufacturer of, and Wholesale Dealer in, every variety of GENTLEMEN'S, YOUTHS' AND LITTLE CHILDREN'S
CLOTHING,
GENTLEMEN'S FURNISHING GOODS,
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FOR CASH OR APPROVED PAPER.
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Dresses to order, in the Custom Department, furnished at the shortest notice, and perfect satisfaction warranted.
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WHOLESALE AND RETAIL DEALERS IN
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Gold and Silver Pencils, and Gold Pens, Silver Spoons and Toy Cups of every description,
BLANK BOOKS, PRINTS, BRUSHES,
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With an endless variety of FANCY GOODS, which they will buy, sell, or exchange, on terms that cannot fail to give satisfaction. Traders from the country are respectfully invited to call before purchasing elsewhere.
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Watches and Jewelry repaired in the neatest manner.
M. & F. are Agents for the sale of C. A. Cobb's superior Pocket Books and Wallets. Also American Cutlery. 35—tf

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WITH OR WITHOUT SOAP STONE LININGS.
PATENTED 1852.
The chief peculiarity of this Furnace, consists in arranging the Flues immediately around the Fire Chamber. By this arrangement the Flues are kept hot, so that quite a long draft through them can be sustained, and increased at pleasure. The end of this long draft is always open, and for this reason, there is no tendency to any leakage of gas.
The effect of this Long Draft thus arranged is—1st. In moderate weather the Furnace can be closed entirely, and operate as an Air Tight Stove. 2d. In the coldest weather the flues cannot close down, so as to check the draft, as is the case, with a long draft, when the flues are not thus arranged around the FIREPOT. Thus we secure two equally important objects, viz., a sufficient and steady heat for the coldest weather and as moderate a heat as may be desired in moderate weather.
This Furnace stands lower than any other, and is otherwise very compact, so that the cost of setting is reduced, and it can be set in Low Cellars, where others can not. Again a saving of Fuel is made by means of the very large amount of radiation secured; the whole Base as well as the eight columns Fire and Chamber offering a radiating surface.
A VERY SUPERIOR PORTABLE FURNACE also, with the same general arrangement of Flues we are now furnishing.
We have also a
NEW COOKING RANGE
(the latest improvement) in operation in our store, with Hot Air and Hot Water Fixtures attached. All we have put up both of the Furnaces and Ranges, have given perfect satisfaction, as may be seen from the best of references.
EVERY RANGE AND FURNACE WARRANTED.
Personal attention given to the setting of Ranges and Furnaces. We would invite our friends and the public generally to call and examine the above, with our select assortment of Grates, Mirrors, Chimney Pieces, Stoves, Ventilators, Registers, &c. &c.
JOHN SPENCE & SONS,
NOS. 43, 45 AND 47 NORTH STREET,
Corner of Blackstone street, Boston.
N. B. Mr. John Spence solicits a share of that patronage which for more than twenty years, he has endeavored to merit as partner in the old firm of MOSES POND & CO.
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CHIMNEY PIECES AND PIER SLABS,
Manufactured of STONE, by the PENRHYN MARBLE CO. (Patented 1852.)
These are new and beautiful articles, in imitation of the richest marble, such as Lisbon, Italian, Pyrenee, Egyptian, Galway, Spanish, Sienna, Black, and others of the most rare and desirable kinds. In style and finish they stand unequalled; are very highly polished, retain their beauty much longer than common marble, and are not injured by coal gas, smoke or acids. They have been extensively introduced into public and private buildings, giving perfect satisfaction to those who have tried them. The best references and testimonials can be given, showing their adaptedness for general use. While much superior in appearance, they are sold cheaper than any thing of the kind in the market. In fact, the confidence with which they have thus far been used, gives the fairest evidence that the Penrhyn Marble, by its many advantages, will in a great measure supersede the use of all other.
PIER SLABS and SHELVES for Parlors, Chambers, &c., together with Bronzed, Gilt and other kinds of Brackets, of various patterns, furnished to order.
Architects, builders and all others, are invited to examine them. Arrangements have been made for the supply of the trade. Samples may be seen at the Ware Rooms of the Company, No. 3, Barton Buildings, corner of Tremont Row and Howard street, opposite Hanover street, (Up Stairs.)
6—1y JOSEPH STORY, Agent.

JONATHAN PARKER,
IMPORTER OF
HARDWARE AND CUTLERY,
WHOLESALE AND RETAIL,
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MELODEONS.—PATENT,
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Having succeeded, in the manufacture of our instruments, in doing entirely away with the harsh, "reedy" tone, which has so long prejudiced the public mind against the Melodeon, and substituted in its stead, tones of the purity and richness of the Flute, we have no hesitation in offering them as superior to any article of the kind, ever before manufactured.
Our Melodeons are tuned to the *Equal Temperament*, like the Æolian Piano, rendering the harmony *equal in all keys*.
HORACE WATERS, Agent, New York Warerooms, 333 Broadway, New York city. 42—1y

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LIFE INSURANCE, ANNUITY AND TRUST COMPANY.
CAPITAL, $250,000.
CASH SYSTEM EXCLUSIVELY.
NO PREMIUM NOTES, AND NO ASSESSMENTS.
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This Company require all Premiums to be paid in Cash, agreeably to the established custom of the best English offices; and the present value of Annual Dividends are payable in Cash, on demand, or deducted from future premiums, at option of the party insured. CALIFORNIA RISKS at Reduced Rates of Premium.
19—tf New England Office, No. 18 Congress st. GEORGE H. BATES. Boston.

CANTON TEA COMPANY,
125 HANOVER ST., CORNER OF BLACKSTONE AND MARSHALL STS.,
BOSTON.
This Company having just received a large supply of the new Crop of Teas, are prepared to sell as low as can be purchased in the city. Their Teas are selected from the finest crops and put up in chests, halfchests, and quarter chests.
Caddy Boxes varying from 5 to 10 lbs. 5 lb. packages put up expressly for Family use.
5 lbs. Ningyong, 1 25 | 5 lbs. Oolong,
5 lbs. Extra fine, 1 50 | 5 lbs. Extra fine,
5 lbs. Ningyong Souchong, 1 75 |
COFFEES of every description. The Best will be found clean, and the Ground pure. Chocolate, Cracked Cocoa, No. 1 Shells, Extract of Coffee, Dandelion Root for flavoring Coffee, and every article usually kept in a store of the kind. Goods sent to any part of the city free of expense.
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MELVILLE M. MANNING,
Wholesale and Retail
CROCKERY WARE DEALER
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In addition to the common Wares, and White and Colored Tea and Dinner Sets, will be found at the above store, richly decorated French China Tea and Toilet Ware, Vases, Lava and China Mugs and Table ornaments, Motto Cups and Mugs, Children's Toy Tea Sets, Entry and Solar Lamps, Fine Table Cutlery, Plated and German Castors, Britannia Tea and Coffee Pots, Cut and Moulded Glass Bowls, Dishes, Decanters, Champaignes, Wines, Goblets, Tumblers, Salts, etc., etc., with Furnishing Goods in general.
Also will be found as above, a complete assortment of French and American Paper Hangings.
Orders executed with care and dispatch.
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ISAIAH B. YOUNG, ARCHITECT,
(LATE MELVIN & YOUNG,)
Devotes his attention to every variety of
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With the necessary Working-Drawings, Specifications and Superintendence.
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EATING HOUSE,
REAR OF OLD SOUTH CHURCH.
Entrances,
NO. SPRING LANE AND SEWALL PLACE, MILK ST.
Ladies' Entrance 6 Sewall Place.
26—tf

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History of the United States, from the Discovery of the American Continent. By Hon. George Bancroft. In 6 vols. 8vo.
The farther this work proceeds, the more do we feel that it must take its place as an essentially satisfactory history of the United States.—London Athenæum.
The work is a boon to the nation, and as such it should be considered by the community.—Newark Daily Adv.
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